ARABIC MANUSCRIPTS.

TRADITION.

AL AḤÂDÎṢ AL QUDSÎYAH.*

SUNNÎ ḤADÎṢ QUDSÎ.

No. 293.

foll. 20; lines 21; size 7 × 5; 5 × 3½.

مشكاة الانوار،

MISHKÂT AL ANWÂR.

A collection of 101 Ḥadîṣ Qudsî (also called Ḥadîṣ Ilâhî), divided into three classes and arranged in three parts; each part contains

---

* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhâm (divine revelation), is called Ḥadîṣ Qudṣî. The definition given by the traditionists runs thus:—

الحديث القدسي ما اخبر الله تعالى به نبيه بالالهام او بالمنام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Dastûr al ʻUlama, fol. 177.

ʻAlî bin Ibrâhîm al Baġdâdî, in his work Ad Durr aṣ Ṣamîn, on fol. 9a, remarks that as far as he knew no one else, prior to the author of Mishkât al Anwâr, had turned his attention to collecting Ḥadîṣ Qudsî and composing a work on the subject. (ولم اعلم احدا اعتني بجمعه و ظفر بحصره قبل الشيخ محي الدين) Ar Riyâḍ al Firdausîyah fî Jamaʻ al Aḥâdîṣ al Qudsîyah, a work on a complete collection of Ḥadîṣ Qudsî by the present author (Muḥîaddîn), is mentioned in Ad Durr aṣ Ṣamîn. A work on 40 Ḥadîṣ Qudsî by ʻAlî Qârî (d. A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. Al Itḥâfât as Saniyah, a work on the present subject by ʻAbdarraʼûf al Munâwî (d. A.H. 1053=A.D. 1642), is noticed in Ḥâj. Khal., vol. i., p. 39. Another work on 80 Ḥadîṣ Qudsî, collected from the six canonical collections of traditions, is noticed in Itḥâf, p. 5,

the Hadîṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus :—

رضي الله علي سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي الحمد لله رب العالمين و العاقبة للمتقين .... اما بعد فاني لما وقفت .... جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة و ربما اتبعتها اربعين من الله تعالى موفوعة اليه غير مسندة الى رسول الله صلى الله عليه و سلم مما رويتها و قيدتها ثم اردفتها باحد ، عشرين حديثا فجاوت واحدا و مائة حديث الاتية *

Part I., foll. 1–10ᵇ, contains 40 Hadîṣ with Isnâd, commencing from the author's Shaikh and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus :—

الحديث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علي الطبرى عن ابي الحسن عبد الغافربن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعني ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبي صلى الله عليه و سلم فيما روى عن الله تعالى قال يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرما الخ *

The colophon of this part runs thus :—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت لاربعون على ما شرطته فيه ...... انتهي الجزء الاول *

---

under the title of Al Ahâdîṣ al Qudsîyah. Ibn Hajar in Ad Durr, fol. 399, vol. ii, mentions a work on 40 Hadîṣ Qudsî by Ibn Daqîq (*d.* A.H. 702=A.D. 1302).

Part II, foll. 10 b–14 a, contains 40 Ḥadîṣ, quoted without Isnâd, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadîṣ (الاحاديث المرفوعة الى الله تعالى).

Beginning:—

رب يسر ببركة نبيك عليه السلام خبر اول قال الله عز و جل نبيه و خليله عليه السلام ما هذا الوجل الشديد *

The present part ends thus:—

قال العبد الفقير الى الله تعالى و انتهت الاربعون المرفوعة الى الله سبحانه من غير اسناد كما شرطته *

Part III, foll. 14–20, contains 21 Ḥadîṣ, quoted without author's Isnâd; but the Isnâd of the Ḥadîṣ as given in reliable works is quoted below each. (المستندة باسانيد الكتب التي خرجتها منها لا باسنادي)

Beginning:—

الجزء الثالث و صلى الله علي سيدنا محمد و آله الحديث الاول قال رسول الله صلى الله عليه و سلم تضمن الله عز و جل لمن خرج في سبيله الخ *

This part ends thus:—

و هو الحديث الواحد و مائة من الاحاديث الآلهية *

Author: Abû 'Abdallâh Muḥammad bin 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî aṭ Ṭâ'î, ابو عبدالله محمد بن علي بن محمد بن احمد بن عبد الله العربي الطائي الحاتمي, commonly called Muḥiaddîn al 'Arabî, an eminent Ṣûfî theologian and propounder of many theories and principles of asceticism and Ṣûfism (see Futûḥât Hand-list, Nos. 1356–60), and the author of more than 500 works on the different branches of learning, mostly on Ṣûfism and theology. He was born in Muricia, where he was brought up. At the age of eight years he was taken away to Ishbilîyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣûfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdâd, Khurâsân and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in Ad Durr aş Şamîn, by Fîruzâbâdî (*d.* A.H. 817 = A.D. 1414), that he saw an autograph Ijâza (license) granted by the author to the ruler of Damascus. The Ijâza contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the Qur'ân by our present author are also known. In his old age, the author undertook to compose a big commentary on the Qur'ân; and his commentary in 99 volumes extends from the Sûra Fâtiḥâ to Sura Kahf as far as the Âya و علمناه من لدنا علما الايه; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See Ad Durr aş Şamîn, Brock., vol. i., p. 441.

For other copies of the work, compare Berlin, No. 1469; India Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

انتهى الكتاب بالحرم الشريف .... سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy.

Written in good Naskh.

Dated, A.H. 691.

Scribe: ابراهيم بن محمد.

SHÎ'A ḤADÎŞ QUDSÎ.

No. 294.

foll. 42; lines 30; size 15 × 9; 10 × 6.

الجواهر السنيه

AL JAWÂHIR AS SANÎYAH.

A rare work on Ḥadîş Qudsî, by Muḥammad bin Ḥasan bin 'Alî bin Muḥammad al 'Âmulî, محمد بن حسن بن علي بن محمد العاملي, the first of all the Shî'a traditionists who ever composed a work on Shî'a

Ḥadîṣ Qudsi.* This well-known scholar of Syria and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See Khulâṣat al Aṣar, vol. iii, p. 332.

Beginning :—

الحمد لله الذي اوضح في كلامه سبيل الهداية و اطلع في افلاك القلوب من مشارق النصوص اقمار الولاية .... اما بعد فيقول الفقير الى الله تعالى الغني محمد بن حسن الحر العاملي .... و قد وردت جملة منه يرويها العلماء الاخيار عن الائمة الاطهار عن النبي المختار عن الذات المقدسة الالهية و هي المشهورة بالاحاديث القدسية غير اني لم اجدها مجموعة في الكتاب و لا تعرض لتاليفها فيما اعلم احدا من الاصحاب فاحببت افرادها بالتاليف .... و سميته الجواهر السنية في الاحاديث القدسيه *

The work is divided into 21 Bâbs. The date of composition, as given in Kashf al Ḥujub, fol. 46b, is A.H. 1056.

Written in good Naskh, within gold-ruled borders; it bears a double page 'Unwân.

Dated, A.H. 1077.

Scribe : حسن بن منصور

---

* It appears from the date of the present work that the Shî'a traditionists did not devote their attention to compositions on the present subject until more than 400 years after the Sunnî authors.

AL MUTAWÂTIR.*

No. 295.

foll. 11; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الازهار المتناثره

في الاخبار المتواتره

AL AZHÂR AL MUTANÂṢIRAH FÎ AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called Al Fawâ'id, comprising 113 Ḥadiṣ Mutawâtir. The Isnâd is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî, جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v., part i., p. 3).

The following colophon of the author, quoted by the scribe, tells us that Suyûṭi composed the present work in A.H. 881. قال مؤلفه رحمه الله فرغت من ترتيبه يوم الاربعاء رابع عشر جمادي الاولى سنة احدى و ثمانين و تسعمائة *

Beginning :—

الحمد لله على نعمائه الخ *

For a copy of the MS., see Cairo, vol. vii., p. 607.

Written in good Naskh.

Dated, A.H. 1002.

---

* Mutawâtir is a Ḥadiṣ transmitted, in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of Ḥadiṣ stands first as regards its correctness.

AL MASHHÛR.*

No. 296.

foll. 41; lines 23; size 8 × 6; $5\frac{1}{2}$ × 4.

اللآلي المنثورة في الاحاديث المشهورة

AL LA'ÂLÎ AL MANṢÛRAH FÎ AL AḤÂDÎṢ AL MASHHÛRAH.

A very rare work comprising 220 Mashhûr Ḥadîṣ, which are generally quoted without Isnâd or reference. It is divided into 9 Bâbs.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (*d.* A.H. 794 = A.D. 1392. See Lib. Cat., vol. v., part i, p. 48)

Beginning :—

الحمد لله حمدا يليق بجلاله .... و سميته اللآلي المنثورة في الاحاديث المشهورة الخ *

The author, in the preface, points out that, at first, he described the Ḥadîṣ of each Bâb free from Isnâd and reference, as they were picked up from different works on different subjects; later on, he added the Isnâd and reference to each Ḥadîṣ, deriving them from the works on Ḥadîṣ. Occasionally, the Ḥadîṣ is followed by an explanatory note. The number of Ḥadîṣ in each chapter is given below :—

		Number of Ḥadîṣ in each Bâb.
(i) foll. 1-10.	الباب الاول فيما اشتهر على السنتهم من احاديث الاحكام	31
(ii) foll. 10-18ᵃ	الباب الثاني فى الحكم و الآداب	61
(iii) foll. 18ᵇ-22	الباب الثالث في الزهد	31

* (1) Mashhûr Ḥadîṣ is a Ḥadîṣ transmitted, at least in three distinct chains of narrators, by a large number of the traditionists; but the number of such traditionists is less than in the case of the Mutawâtir. (2) The term Mashhûr Ḥadîṣ is also applied to a known Ḥadîṣ, frequently used and commonly quoted, without observation of the condition referred to above; but it also sometimes refers to a known Ḥadîṣ which is not genuine.

		Number of Ḥadîṣ in each Bâb.
(iv) foll. 23–26	الباب الرابع في الطب	18
(v) foll. 27–36	الباب الخامس في الفضائل	52
(vi) foll. 37–38ᵃ	الباب السادس في الا دعية	3
(vii) foll. 38ᵇ–39	الباب السابع في القصص و الاخبار	14
(viii) foll. 40–41ᵃ	الباب الثامن في الفتن	9
(ix) foll. 41ᵇ	الباب التاسع في امور منثورة	1
		220

Written in good Naskh.

Not dated, apparently 9th century A.H.

The scribe, who does not reveal his name, says that the present copy is a transcription of the copy belonging to the author's son: الى هنا وجد في الاصل المنقول عن نسخة لا بن المؤلف.

No. 297.

foll. 39; lines 21; size 8 × 6; 5½ × 3½.

الدرر المنثورة

AD DURAR AL MANṢÛRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v., part i., p. 3.

Beginning:—

الحمد لله تعظيما لشانه الخ *

For other copies of the work, see Berlin, Nos. 1401–4, Cairo, vol. i., p. 340.

Written in good Naskh.

Dated, Muḥarram A.H. 992.

Scribe: محمد بن عبد الله التمرتاشي.

The scribe, Muḥammad bin 'Abdallâh at Timartâshî (*d.* A.H. 1004 = A.D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time: انتظم هذا المجموع الشريف في ملك كاتبه الفقير محمد بن عبد الله التمرتاشي.

No. 298.

foll. 230; lines 18; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقاصد الحسنة

AL MAQÂṢID AL ḤASANAH.

A collection of a large number of Mashhûr Ḥadîs̤ from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muḥammad bin 'Abdarraḥmân as Sakhâwî, ابو عبد الله محمد بن عبد الرحمن السخاوي. *According to Zainaddîn*, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see Al Qabs al Ḥâwî, fol. 227ᵃ; while Brock., vol ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyâṭ, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs, with details, in his work Bugyat ar Râwî, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt:—

I. Kâmilîyah.
II. Sargtamshîyah.
III. Ẓâhirîyah.
IV. Barqûqîyah.

He died in Medina, A.H. 902 = A.D. 1497, and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see Al Qabs al Ḥâwî, fol. 227, Brock., vol. ii., p. 35.

Beginning:—

الحمد لله مميز الخبيث من الطيب .... و سميته المقاصد

الحسنة في بيان كثير من الاحاديث المشتهرة •

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Ḥadîs̤. For other copies of the work, see Cairo, vol. i., p. 427; Jeni, 297.

The MS. is written by two scribes: foll. 1–208 are written in fair Naskh, not dated, apparently 9th century A.H.; foll. 209–230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. 1ᵇ tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (هذه النسخة عليها بلغ المصنف و خطه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فيقول جامع هذا الكتاب قرأ *sic* الشيخ الامام الفاضل ...... مفيد الطالبين ابوالحسن اليماني الشافعي *sic* *

This note suggests that Abû'al Ḥasan ash Shâfi'i studied under the author; and the words used in the note اما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

foll. 253; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 300.

foll. 67; lines 25; size 8×6; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احمد الغزي

MAJMÛ'ATUZIYÂDÂTIAHMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Hadîs omitted in the above-mentioned three works (Nos. 296–298), but included in the Itqân of Najmaddîn al Gazzî (*d.* A.H. 1016 = A.D. 1607). Itqân is a work dealing with the Mashhûr Ḥadîs contained in the above-mentioned three works, with the addition of a number of Hadîs of the same class. The traditions in the present work are arranged in alphabetical order.

Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz al Hanafî al Jinînî, ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفي الجنيني

He was born in Jinîn (Damascus), A.H. 1014 = A.D. 1605, and after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1696. See Brock., vol. ii., p. 314; Tâj aṭ Ṭabaqât, vol. xii., fol. 101; Ḥadâ'iq al Ḥanafiyah, p. 429.

Beginning:—

الحمد لله رب العالمين ...... فان العلامة شيخ شيوخنا نجم الدين الغزي الدمشقي العامري تغمده الله برحمته قد جمع في الاحاديث المشتهرة كتابا حافلاسماه باتقان........و جمع فيه من تاليف الزركشي و الدر المنثورة للسيوطي و المقاصد الحسنة للسخاوي و زاد عليه بعض احاديث و فذاردت افراد ما زاد في هذه الكواريس *

The following abbreviations, used to indicate the work in which these traditions are found, are quoted below each Ḥadîṣ:—

خ for Bukhâri, م for Muslim, د for Abu Dâ'ûd, ت for Turmudî, ن for Nasa'î, ما for Ibn Mâja, مي for Dârimî, نيا for Ibn Abi ad Dunyâ, بز for Bazzâz, ع for Abû Ya'lâ, ط for Ṭabarânî, حب for Ibn Ḥayyân, حا for Ḥâkim, قط for Dâraquṭnî, ق for Baihaqî, عم for Abu Na'îm, ي for Ibn 'Adî, ش for Abû Shaikh, عس for 'Asâkir, ل for Dailamî, خط for Khaṭîb, قض for Quḍâ'î.

The following marginal note on fol. 65ª tells us that Itqân was composed in A.H. 1010, and that the author of Itqân was born in A.H. 970 and died in A.H. 1061.

و كان فراغ المؤلف من تاليف اصله المسمى باتقان ما يحسن من بيان اخبار الدائرة على الالسن يوم الثلثاء تاسع عشري شهر ربيع الاول سنة عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنة ١٠٦١ *

The author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqân, which was very badly written; and that he completed the present work in A.H. 1091.

و هذا آخر ما وجدنا من زيادات ...... على يد مجرده من مسودة المؤلف .... الفقير ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفي بدمشق المحروسة و خط المؤلف في غاية من الحصر و عدم النقط .... و كان الفراغ نهار الاحد ربيع الثاني سنة ١٠٩١ *

Written in good Naskh.
Dated, A.H. 1091.

MU'ALLAL.*

No. 301.

foll. 340 ; lines 25 ; size 11 × 7½ ; 7 × 5½.

علل الحديث

'ILAL AL HADÎS.

A rare work on a collection of Mu'allal Hadîs. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 foll. (1–13) of volume i, beginning abruptly thus :—

* A Musnad Hadîs, having a defect, either in the Isnâd or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Hadîs from the category of Sahîh Hadîs to that of untrustworthy ones. The definition given by the traditionists runs thus :—

و المعلل ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي غامض) خفية قادحة (اي في صحة الحديث مانعة عن العمل به) *

See 'Alî Qârî's commentary on Nukhba, fol. 336. Hâj. Khal., in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value: —

I. Muslim bin Hajjâj (d. A.H. 261=A.D. 875).

II. Muhammed bin 'Abdallâh al Hâkim (d. A.H. 405=A.D. 1014).

عنه و حديث محمد بن محمد الباغندي عن محمد بن عبد الله نمير

عن محمد بن بشر فوهم في اسناده في موضعين الخ •

and ending thus :—

آخر الجزء و يتلوه انشاء الله تعالى جل و علا ...... سئل عن حديث

عامر بن سعيد للذين احسنوا الحسنى الخ •

are bound up with the second volume in the present copy of the work.

VOLUME II.

Beginning :—

سئل عن حديث عامر بن سعيد النجلي عن ابي بكر الصديق في

قوله تعالى للذين احسنوا الحسنى ... قال النظر الى وجه الله و قال هو

حديث رواه اسرائيل بن يونس الخ •

This volume deals with the *defects pointed out* in Musnad Ḥadîṣ, transmitted *from the Prophet* by the following Ṣaḥâbî (companions of the Prophet), Abû Bakr 'Umar, 'Uṣmân, 'Alî, Ṭalḥa, Zubair, 'Abdarraḥmân bin 'Auf, 'Abdallâh bin Mas'ûd, Mas'ûd bin Jabal and Abû Ḏarr, and partly deals with the defects in some Musnad Ḥadîṣ, narrated by Abû Hurairah (a well-known Ṣaḥâbî).

Author : Abû'l Ḥasan 'Alî bin 'Umar ad Dâraquṭnî, ابو الحسن علي بن عمر الدار قطني, an author of two other well-known works on Ḥadîṣ, viz., As Sunan and *Al Mu'talaf*, *was a follower of* the Shâfi'î school. He was born, *in* A.H. *306* = A.D. 918, in Dâr al Quṭn (a big Maḥallah in Baġdâd) ; and, because of his birth-place, he is commonly known as Dâraquṭnî. He spent some time, for the purpose of educating himself, in the following places : Baṣra, Kûfa, Baġdâd and Wâsiṭ, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as :—

I. Qur'ânic branches under Muḥammad bin Ḥasan an Naqqâsh (*d.* A.H. 351 = A.D. *961*).

II. Jurisprudence under Abû Sa'd Ḥasan bin Aḥmad bin Yazîd bin 'Îsâ (*d.* A.H. 328 = A.D. 939).

III. Philology under Muhammad bin Hasan bin Duraid (*d.* A.H. 321 = A.D. 930).

IV. Ḥadîṣ under Abû Ṭâlib al Baġdâdî (*d.* A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Mubashshir (*d.* A.H. *324* = A.D. 936).

Dâraqutni, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. Khaṭib Bagdâdi, a well-known historian and traditionist, calls the author Imâm in Ḥadiṣ, jurisprudence and philology:
قال الخطيب كان الدارقطني فريد عصره .... و امام و قته انتهى اليه علم الاثر و المعرفة بمذاهب العلماء و بالادب و الشعر See Mir'ât al Janân, fol. 232[b].

A number of the traditionists, such as Ḥâkim (*d.* A.H. 405 = A.D. 1014), Abu Na'îm Isfahânî (*d.* A.H. 430 = A.D. 1038), and others, studied Ḥadiṣ under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Faḍl bin Ja'far bin Muḥammad (*d.* A.H. 391 = A.D. 1000), the minister of Kâfûr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Ḥadiṣ, and hence Dâraquṭnî's arrival induced him to compile the same. He accordingly commenced the work, with the assistance of Dâraquṭnî, and in a short time completed it. Dâraquṭnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Bagdâd, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rûf Karkhi, a well-known Sûfî, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. Barqânî (*d.* A.H. 425 = A.D 1035), a pupil of his, says that Dâraquṭnî used to dictate the materials of the present work to him from memory; and he (Barqâni) arranged those materials in the form of a book. Thus tho present work was composed:
قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان ابو الحسن يملي عليك العلل من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختي
See Ḥuffâẓ, vol. iii., p. 201. Hence each Ḥadiṣ of the present work is preceded by the words: سئل الدارقطني عن حديث الخ (Dâraquṭnî was asked to point out the merits of the Ḥadiṣ). For the author's life and works, see Ḥuffâẓ, vol. iii., p. 199; Mir'ât al Janân, fol. 232[b]; Isnâwî, fol. 181[a]; Brock., vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus:—

سئل عن حديث سعيد بن المسيب عن ابي هريرة عن النبي صلى الله عليه و سلم قال لينتقين كما ينتقا التمر عن حبالة فقال يرويه الزهري *

The work is not mentioned in any catalogue.

Written in good Naskh; not dated, apparently 8th century A.H.

No. 302.

foll. 260 ; lines 23 ; size 9½ x 7 ; 7 x 3½.

المجلد الثالث

AL MUJALLAD AS ṢÂLIṢ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadîṣ, narrated by Abû Hurairah.

Beginning .—

سئل عن حديث يروي عن سعيد المسيب عن ابي هريرة عن النبي
صلى الله اذا قلم احد كم في الليل فلا يدخل يده في الاناء حتى الحديث
فقال يرويه الزهري و اختلف منه فرواه الاوزاعي الخ *

Written in good Naskh, in a later hand; dated A.H. 1309

No. 303.

foll. 269 ; lines 23 ; size 9½ x 7 ; 7 x 3½.

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Ḥadîṣ narrated by some male and female companions of the Prophet.

Beginning :—

و سئل عن حديث حراز عن النبي صلى الله عليه و سلم قال انكم
اصبحتم .... فقال يرويه الزهري القسم بن عبد الرحمن الانصاري الخ *

The colophon runs thus :—

آخر مسند النساء من كتاب العلل *

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

foll. 71; lines 25; size 8½ × 6½; 6½ × 3½

اختلاف الحديث

IKHTILÂF AL ḤADÎṢ.

A rare work on a collection of Mukhtalaf Ḥadîṣ, with explanations.

By a well-known Imâm, Muḥammad bin Idrîs bin 'Uṣmân bin Shâfi' bin as Sâ'ib bin 'Ubaid al Quraishi, امام محمد بن ادريس بن عثمان بن شافع بن السائب بن عبيد القريشي This well-known Imâm traced his descent from the grandfather of the Prophet, and was born in Ġazza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Gazza, 'Asqalân, Minâ, Yaman), yet the first one is commonly accepted to be his birth-place (المشهور الذي عليه ان الشافعي ولد بغزة ; see Tahḏîb, fol. 15ᵃ). Shâfi'î's father died before his birth, and he was brought up by 'Abdallâh bin Ḥasan, the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

---

* Where there are discrepancies in sense between any two Ḥadîṣ, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Ḥadîṣ cancels another, such are called Nâsikh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus:— ان كانت المعارضة بمثله فلا يخلوا اما ان يمكن الجمع بين مدلوليهما بغير تعسف فان امكن الجمع فهو مختلف الحديث (ثم المراد بالاختلاف اختلاف مدلوله) See 'Alî Qârî's commentary on Nukhba, fol. 58. 'Alî Qârî, in the same work, remarks that Imâm Shafi'î (the present author) was the first author to compose a work on the subject. Ḥâj. Khal., vol. i., p. 51, gives us to understand that, after Imân Shafi'i, Ibn Qutaibâ (*d.* A.H. 263 = A.D. 877) and Abû Zakarîyâ Yaḥyâ (*d.* A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see Berlin, No. 1213. 'Alî Qârî, again, remarks that Ṭaḥâwî also wrote two useful works on the subject:—

I. Ma'ânî al Âṣâr, see present volume, Nos. 305–7.

II. Mushkil al Âṣâr, see Berlin, Nos. 1266–67.

place. At the age of 15 years, he received the Sanad for issuing Fatwâ from Mubashshir bin Khâlid (*d.* A.H. 180 = A.D. 797). In A.H. 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (*d.* A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (*d.* A.H. 197 = A.D. 814). Thence he started to 'Irâq, where, according to the author of Tuḥfat az Zaman, he studied under Muḥammad bin Ḥasan-ash Shaibânî (*d.* A.H. 189 = A.D. 804), ثم ارتحل الى العراق فاخذ بالكوفة عن محمد بن حسن و استعار منه كتب ابي حنيفه ; but the other biographers of the Imâm do not agree with this statement of Tuḥfa. After a short stay in 'Irâq, he left for Baġdâd (a great seat of learning in those days), where his merits in Qur'ânic branches of philology, jurisprudence and traditions were specially appreciated; and many discussions on different subjects between the Imâm and the reputed scholars of the place were held, in most of which the Imâm won the day. Thus the fame of the Imâm spread all over Islâmic countries, and he received a good deal of regard from the Caliph Hârûn Rashîd (A.H. 170–193 = A.D. 786–809). Soon afterwards, owing to his differing from the Mâlakî and Ḥanafî schools on many points, he founded a new school, known as Shâfi'î, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised; and a large number of scholars became followers of his school. In A.H. 198 he left Baġdâd for Egypt, where he spent his time in Jâmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation as an author and as an Imâm are equal. He wrote 113 works on Tafsîr, Ḥadîṣ, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imâm Shâfi'î is the first author on jurisprudence and archery. His work on archery is known as كتاب السبق والرمي ; see Hand-list, No. 2527. For Shâfi'î's life and works, see Tahḍîb, fol. 15; Mir'ât al Janân, fol. 124; Subkî, vol. i, fol. 223; Isnâwî, fol. 7; Tuḥfat az Zaman, fol. 30; Ḥuffâẓ, vol. i, p. 331; Brock., vol. i, p. 178.

The present work is divided into five parts; and each part bears the following Isnâds, thus:—

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل علي بن هبة الله بن سلامة اللخمي الشافعي بقرأتي عليه قلت له اخبركم ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها قرأة عليه و انت تسمع سنة احدى و سبعين و خمسمائة لجميع هذ الكتاب الا النصف الاول من الجزء الاول فانه اجازة له منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن البناء و ابو عبد الله محمد بن عبد الباقي بن الفرج الدوري قرأة عليه و هو يسمع و انا اسمع و هو اقر به انا ابو عمر محمد بن العباس بن محمد بن زكرياء قرأة عليه و انا اسمع ثنا ابوبكر احمد عبد الله بن سيف السجستاني *sic* ثنا الربيع قال قال محمد بن ادريس المطلبي الشافعي *

It appears from the Isnâd that, in A.H. 571, ʻAlî bin Hibatallâh (*d.* A.H. 640 = A.D. 1242) studied and transmitted the present work from his Shaikh, ʻAbdalḥaqq, a traditionist of Bağdâd. ʻAbdalḥaqq gives the chain of the narrators of the present work, ending with the author.

The MS., after the Isnâd, begins thus :—

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه وضع رسوله صلى الله عليه و سلم موضع الامامة الخ *

The work is divided into 92 Bâbs. It is written in good Naskh. The fact that the MS. bears an Isnâd of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives us reason to hold that the present MS. is a copy of a MS. bearing the above Isnâd.

The colophon runs thus :—

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى و ثلثمائة بعد الالف *

Scribe : عبد الرحمن بن عثمان.

No. 305.

foll. 229 ; lines 27 , size $8\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

معاني الاثار

MA'ÂNÎ AL ÂṢÂR.

Also designated S̲h̲arḥ u Ma'ânî al Âṣâr and Az Ziyâdât Min S̲h̲arḥ Ma'ânî al Âṣâr.

An old, correct, and valuable copy of the first volume of Ma'âni al Âṣâr, a work on Muk̲h̲talaf al Ḥadîṣ, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the Qur'ân, Ḥadîṣ and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Ḥadîṣ is cancelled by another, owing to discrepancies which cannot be removed.

Author : Abû Ja'far Aḥmad bin Muḥammad Aṭ Ṭaḥâwi, ابو جعفر احمد بن محمد الطحاوي, an eminent Ḥanafî traditionist and jurist, who was born in Ṭaḥâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭaḥawi's own statement, quoted in Al Jawâhir al Muḍiyyah, fol. 44[b], he was born in A.H. 239 = A.D. 853 : قال ابو سعيد بن يونس قال لي الطحاوي ولدت سنة تسع و ثلاثين ومائتين. He studied Ḥadîṣ under his father and some others, among them Yûnus bin 'Abdallâh (*d.* A.H. 264 = A.D. 878) and Sulaimân bin S̲h̲u'aib (*d.* A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'îl bin Yaḥyâ al Muzanî (*d.* A.H. 264 = A.D. 878), a well-known S̲h̲âfi'i jurist and a pupil of Imâm S̲h̲âfi'î. Ṭaḥâwî, like his uncle Muzanî, was a follower of the S̲h̲âfi'i school ; but differing from Muzanî in some principles, he gave up the S̲h̲âfi'î school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Aḥmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû Ḥâzim 'Abdalḥamîd bin 'Abdal'azîz (*d.* A.H. 292 = A.D. 904), a Ḥanafî scholar and Chief Justice of Syria. Soon after, Ṭaḥâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (*d.* A.H. 360 = A.D. 971) and others, quoted Ḥadîṣ on his authority. He composed several works on different subjects ; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see Al Jawâhir al Muḍîyyah, fol. 44ª; Ṭabaqât al Aḥnâf' by 'Alî Qârî, fol. 98ª; Ḥuffâẓ vol. iii, p. 29; Brock., vol. i, p. 173.

Beginning :—

اخبرنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتوح مسعود بن شجاع الاموي .... قال ابو جعفر احمد بن محمد بن سلامة الازدي الطحاوي رحمة الله سألني بعض اصحابنا من اهل العلم ان اضع له كتابا اذكر فيه الآثار المأثورة عن النبي صلى الله عليه و سلم فى الاحكام التي يتوهم اهل الالحاد و الضعفة من اهل الاسلام ان بعضها ينقض بعضا لقلة علمهم بناسخها و منسوخها و ما يجب العمل به بما يشهد له من الكتاب الناطق و السنة المجتمع عليها و اجعل لذلك ابوابا اذكر في كل كتاب منها ما فيه من الناسخ و المنسوخ و تأويل العلماء و احتجاج بعضهم على البعض و اقامة الحجة بما صح عندي الخ *

The author says in his preface that some heretics, owing to their ignorance of Ikhtilâf al Ḥadîṣ, especially of Naskh Ḥadîṣ, because of the existence of discrepancies, disputed the genuineness of certain Ḥadîṣ; hence the present composition. The author, in dealing with the explanation of Ḥadîṣ, in some cases strongly supported the opinion of Ḥanafî jurists, for which Baihaqî (*d.* A.H 458 = A.D. 1066) condemned him. Ḥâj. Khal., vol. ii, p. 286, defends the author thus :—لعمري هذا تحامل ظاهر من هذا الامام فى شان هذا الاستاذ. The present volume ends with the chapter المتمتع الذي لا يجد هد ي ولا يصوم of the كتاب الحج.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alî bin Manṣûr al Ḥanafî (*d.* A.H. 740 = A.D. 1339; see Ad Durar, vol. ii, fol. 81ᵇ) : تم المجلد الاول فى نهار الثلثاء جمادى الاولى سنة خمس و ثلاثين و سبعمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه علي بن منصور الحنفي *

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashîr bin 'Abdallâh, a noble of Jerusalem of the 8th century A.H. : اول الزيادات من شرح معاني الآثار - برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له و لمن قرأ فيه و دعا له بالعفو و المغفرة *

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil Alâallâh : من كتب المتوكل على الله رحمة الله عليه. This Mutawakkil 'Alâallâh (A.H. 1054–1087 = A.D. 1644–1674), as we know, was one of the rulers of Ṣan'â (in Yaman) known as an Imâm; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidî school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'în and a commentary on Jâmi'al Uṣûl (Nos. 223–224); see Khulaṣat al Aṣar, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : و في هذه الايام جمع عز الاسلام كتب والده المتوكل على الله فحصلت ثلاثة عشر الف كتاب ; see Ṭabq al Ḥalwâ, fol. 72 (Hand-list No. 2313).

There are other but mutilated notes on the title page.

No. 306.

foll. 381 ; lines 31 ; size 12 × 8 ; 9 × 4.

VOLUME II.

The continuation of the preceding volume, ending with the chapter الامة يطأها مولاها of the كتاب العتاق. Written in Naskh in a later hand, not dated; apparently 12th century A.H.

The following passage from a note, the main portion of which has been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Hudaida (in Arabia): ثم دخل هذا المجلد مع المجلدين *sic* بالشراء الصحيح في بندر حديدة في ملك.

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

foll. 177 ; lines 25 ; size 10 × 7 ; 7 × 4½.

VOLUME III.

The continuation of the second volume, ending with the chapter فرض الزكوة في الابل السائمة. Though these three volumes complete

the work, yet they are different from each other in the following respects : date of transcription, hand and paper.

Written in good Naskh. Dated, A.H. 684.

Scribe : عمر بن عبد الرحمن المراغي.

The condition of the present volume and the concluding words : هذا آخر كتاب الزيادات و بتمامه تم الكتاب (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos. 1263-5; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300-2.

The present volume is an older and more valuable copy than are the preceding volumes: and it deserves special notice, as it has been studied by a number of traditionists and used by many scholars.

A Sanad on fol. 178, written by Raḍwân bin Muḥammad (*d.* A.H. 852 = A.D. 1449), gives us to understand that at the Monastery of Nâṣiriyah in Egypt, in A.H. 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third wolume and from the two missing volumes, written by the same scribe) under Muḥammad bin Abî an Namîm, commonly called ابن الكويك (*d.* A.H. 821 = A.D. 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261) : and a licence for narrating the Ḥadiṣ was granted by Muḥammad bin 'Abî an Namîm, who attended the sitting. The Sanad runs thus :—

اما بعد حمد الله على نواله......فقد سمع هذ الجزء و الاجزاء قبله وهي جميع كتاب شرح معاني الآثار على الشيخ الامام العلامه الرحلة مسند عصره في مصره القاضي شرف الدين ابو طاهر محمد بن الشيخ الامام العلامه عز الدين بن ابي نعيم محمد بن قاضي سراج الدين ابي الفرج عبد اللطيف بن احمد بن محمود بن ابى الفتح بن محمود بن القاسم بن الكويك .... العبد ابو نعيم رضوان بن محمد بن يوسف بقرأة كاتبه رضوان المذكور ...... و قد اجاز المسمع لمن قرأ *

The Sanad is attested by Muhammad bin Abi an Namim thus :—

صح ذلك و قد اعاد كاتبه بدر الدين رضوان ما فاته منه علي و كتبه محمد بن ابى النميم ابن الكويك غفر له و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol. 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Bani an Naḥḥâs; and that it consists of parts 14–23 of the same. About Bani an Naḥḥâs, it is stated in Al Jawâhir al Muḍiyah, fol. 168, that ايوب بن ابى بكر (d. A.H. 699 = A.D. 1301) and members of his family are called Bani an Naḥḥâs.

I. آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس.

II. آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بني النحاس

A note informing us that the present copy was compared with the original is found on fol. 130ᵃ. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Aḥmad bin Muḥammad al Anṣâri al Ḥanafi (d. A.H. 825 = A.D. 1422): من كتب مولانا وسيدنا و شيخنا قاضي القضاة حاكم الحكام حجة الاسلام شمس الدين ابي عبد الله احمد بن الشيخ الامام الامام العالم صفى الدين ابى الحسن الانصاري عامله الله تعالى بلطفه الخفي.

No. 308.

foll. 279; lines 23; size 10 × 7; 7 × 4½.

تصحيح معاني الآثار

TAṢḤÎḤ U MA'ÂNÎ AL ÂṢÂR.

An incomplete copy of the commentary on Ma'âni al Âṣâr, designated Kitâb Taṣḥîḥ Ma'âni al Âṣâr, beginning with the commentary on chapter الماء يقع فيه النجاسة (the first chapter of Ma'âni) and ending with chapter كيف يكون القسامة (the 8th chapter of كتاب الجنايات; see vol. iii, fol. 108 of Ma'âni). Ḥâj. Khal., vol. ii. p. 286, mentions two commentaries on Ma'âni, one being by 'Aaini (d. A.H. 855 = A.D. 1451), regarding which Ibn Fahd remarks in his Mu'jam that it is a big work in 12 volumes, designated معاني الاخبار. Hence the present work can scarcely be by 'Aaini. The second commentary, mentioned by Ḥâj. Khal., is by Abû'l Ḥasan Muḥammad bin Muḥammad al Bâhili (d. A.H. 321 = A.D. 933), a contemporary of Ṭaḥâwi and a follower of the Mâliki school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

commentator strongly supports the views of the Mâlikî school, and the fact that the words used for dead persons are not generally used by the commentator for Ṭaḥâwi, give us reason to believe that the above-mentioned Bâbilî is the author of the present commentary. The commentary, which is without preface, begins thus :—

صلى الله على محمد و السلام باب الماء يقع فيه النجاسة ذكر ابو جعفر في هذا الباب ما رواه ابو سعيد الخدري رضى الله ان رسول الله صلى الله عليه و سلم كان يتوضأ من بئر بضاعة *

The commentator, wherever he differs from Ṭaḥâwî, introduces his own view with the word قلت (I say) ; for example on fol. 163 b : قلت هذا الاصل الذي قدره في قيامه هذا من ان من تزوج بمهر مجهول كمن لم يسم مهرا لا يقول به مالك فلا يلزم ماالزم عليه الخ, and again on fol. 241a قلت قد ذهب ابو جعفر في هذا الحديث الى ما حمله عليه اهل المقالة الاولى في كتاب بيان مشكل الاحاديث و انظر ذلك و تدبر الخ.

No. 309.

foll. 273 ; lines 23 ; size 10 × 7 ; 7 × 5.

المعتصر عن المختصر من مشكل الا ثار

AL MU'TAṢAR 'AN AL MUKHTAṢAR MIN MUSHKIL AL ÂṢÂR.

This is an abridgment of the Mukhtaṣar of Abû'l Walid Bâji (*d.* A.H. 474 = A.D. 1081), which was itself the first abridgment of Ṭawâhî's last composition, Mushkil al Âṣâr (for copies see Berlin, Nos. 1266—7 ; Br. Mus., p. 707), a work dealing in a masterly way with Ḥadîṣ in which there are discrepancies, and pointing out where discrepancies can be removed and where the Ḥadîṣ must be cancelled.

Author : Yûsûf bin Mûsâ al Ḥanafî, يوسف بن موسى الحنفي. The words عفي عنه used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in A.H. 797, the date when the transcription of the copy was completed :—

و كان الفراغ ...... منه سبع و تسعين و سبعمائة ...... و الحمد لله وحده .... و رضي الله عن مؤلف الكتاب الشيخ ابى جعفر الطحاوي و عن مختصره الاول القاضي ابى الوليد الباجي المالكي و عفي عن كاتبه و جامعه و مُختَصِره عن المختصر الاول *

One Yûsûf bin Mûsâ al Ḥanafî (*d.* A.H. 803 = A.D. 1400) is mentioned in Tâj ât Ṭabaqât, vol. ix, fol. 49[a], but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. Ḥâj. Khal., vol. ii, p. 287, mentions the work without naming the author.

Beginning :—

احمد الله حمدا يليق بجلال ذاته و جمال صفاته ...... و بعد فقد قال استاذي و شيخي متعفى الله و المسلمين بحياته الشيخ ...... ابو المحاسن يوسف بن العبد الفقير موسى الحنفي الخ *

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author; the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dâirat al Ma'ârif Press, Haidarabâd, A.H. 1307.

Written in good Naskh. Dated, A.H. 797.

Scribe : حيدر بن حبيب بن حيدر بن احمد النوجي.

The following note on the title page (not dated, but apparently written in the 9th century A.H.) says that the present MS. was purchased for 200 Dirams by one Ilyâs bin Musâfir, during his stay in the Madrasah of Ṭûlûn in Jerusalem.

انتقل هذا الكتاب المبارك بالبيع و الملك الشرعي ..... لى ملك الشيخ بن الياس بن مسافر الملطى النازل بمدينة القدس الشريف بالمدرسة الطولونية بمبلغ من الدراهم مبلغ مائتين بحضور احمد بن محمد العقيلي بيعاً صحيحا شرعياً *

كتبه علي ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size 4½ × 7; 7 × 5.

الاعتبار في الناسخ و المنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSÛKH.

A collection of cancelled and cancelling Ḥadîṣ. The division of the work into books and chapters is the same as in works of jurisprudence.

Author: Abû Bakr Muḥammad bin Mûsâ bin 'Uṣmân al Ḥâzimî, ابوبكر محمد بن موسى بن عثمان الحازمي, a famous Shâfi'î scholar and traditionist, who was born in A.H. 548 = A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (*d.* A.H. 569 = A.D. 1174) and others. Then, for his further studies, he travelled to Mawṣil, Wâsiṭ, Baṣra, Iṣfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Ḥadîṣ, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Bagdâd, where he died in Jumâda I., A.H. 584 = A.D. 1188, and was buried near the tomb of the famous Ṣûfi Junaid.

For the author's life and work, see Ḥuffâẓ, vol. iv. p. 157; Ṭabaqât u Ibn Shuhba, fol. 64[a]; Mir'ât al Janân, fol. 355[a]; Isnâwî, fol. 147; Brock., vol. i. p. 356.

* This is one of the most important branches of Ḥadîṣ. According to the statement of Zuhrî (*d.* A.H. 124 = A.D. 741), quoted in the preface of the present work (وهو (الزهري) القائل لم يدون هذا العلم احد قبل تدويني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Ḥadîṣ, and framed rules and principles for distinguishing them. After Zuhrî, Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820) is known to have dealt with this branch in his work, Ar Risâla. Later on, a number of traditionists composed works on the same subject. See Ḥâj. Khal., vol. ii, p. 376; Itḥâf, p. 170.

Beginning :—

الحمد لله الكبير المتعال الكثير المنوال المنعم المفضال الموصوف بالقدرة و الكمال ...... و بعد فهذا كتاب اذكر فيه ما انتهت اليّ معرفته من ناسخ حديث رسول الله صلى الله عليه و سلم ؛ منسوخه اذ هو علم جليل الخ *

After dealing with the definition of Nâsikh and Mansûkh, the author in his preface explains the causes and necessity for the cancellation of Ḥadîṣ. The colophon runs thus :—

آخر الكتاب الحمد لله حق حمده اولا و آخرا و صلوته على سيدنا محمد نبيه و آله و صحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر شعبان من اثنين و ثلثين و سبعمائة الخ *

For other copies of the work, see Berlin, No. 1627; Cairo, vol. ii, p. 269. Written in good Naskh. Dated, A.H. 732.

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evidently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :—مما شاهدته على الاصل المنقول منه هذه النسخة. ("It is from that which I have seen on the original copy.")

One of the above Sanads is dated Muḥarram A.H. 584, which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS. written during the life-time of the author, in or before A.H. 584.

No. 311.

foll. 188; lines 17; size 10 × 6; 7 × 4.

THE SAME.

Another copy of the same, written in fair Naskh. The copy is not dated; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from Ibn Khallikân, is dated A.H. 1270, which suggests that the MS. was written in or before that year.

No. 312.

foll. 54 ; lines 19 ; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

اعلام العلم بحقائق ناسخ الحديث و منسوخه

I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKH AL ḤADÎṢ WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Ḥadîṣ.

By Abû'l Faraj 'Abdarraḥmân al Jawzî, ابو الفرج عبد الرحمن الجوزي (*d.* A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning :—

الحمد لله الذي اكرمنا بمحمد صفوته وجعلنا من علماء امته و اطلعنا على اسرار شريعته الخ *

In the preface, Ibn al Jawzi describes, in four Faṣls, the causes and necessity for the cancellation of Ḥadîṣ; and he says that, for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib. Cat., vol. v, part i, p. 95. The author of Itḥâf (p. 170) refers to a work of the author on the present subject, contained in only one fol., beginning thus :—

دهم امام ابوالفرج عبد الرحمن بن على الجوزي اوله الحمد لله العظيم في مجده و الكريم في وفده و آن دريك ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll. The following words, quoted in Itḥâf, tell us that the work there referred to consists of only 21 Ḥadîṣ (اورد في هذا الكتاب ما قد صح نسخه و احتمل و اعرض عما لاوجه لنسخه ولا احتمال فمن سمع بخبر يدعي النسخ وليس في هذا الكتاب فليعلم و هاء تلك الدعوى وقد تدبرته فاذا هو احد وعشرون حديثا). These words are not found in our copy, which contains more than 100 Ḥadîṣ. However, the fact that only one work of the author on the present subject, under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muḥammad bin Naṣir (*d.* A.H. 556 = A.D. 1116), one of the author's teachers, give us reason to suppose that the author of Itḥâf wrongly ascribed a work by some other

person to Ibn Jawzî, and to hold that the present work is one of Ibn Jawzî's compositions.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 313.

foll. 156; lines 21; size 10 × 6½; 8 × 5½.

الناسخ و المنسوخ في الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL ḤADÎṢ

An incomplete work, on a collection of cancelled Ḥadîṣ relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H.; the latest of them is Qâḍî 'Iyaḍ (*d.* A.H. 544 = A.D. 1149), whom he mentions on fol. 1, thus:—

قال القاضي و الغزالي الخطاب الدال على ارتفاع الحكم الثابت *

On fol. 56ª the author mentions his composition, An Nasikh Wa Al Munsukh Fî Al Qur'ân, dealing with cancelled and cancelling verses of the Qur'ân, thus:—

فعلى ما فصلته في خاتمة الناسخ و المنسوخ في كتاب الله *

Ibn Jawzî is known to have composed two works on Nâsikh and Mansûkh, one relating to Ḥadîṣ (see No. 312, above) and another relating to the Qur'ân (see Hand-list, No. 344); but the contents of the present work entirely differ from the contents of Ibn Jawzî's work. The present copy is incomplete, for the want of a few foll. at the beginning.

The MS. begins abruptly thus:—

الرحمن ابي موسى الاشعري رضى الله عنه و هو يقص على الناس

فقال آتعرف الناسخ و المنسوخ قال هلكت و اهلكت الخ *

The arrangement and divisions are the same as in works of jurisprudence. The first Kitâb begins on fol. 6ª, thus:—

كتاب العبادات و اصلها الخدمة و الطاعة والغرض من الانسان عبادة الرحمن لقوله تعالى و ماخلقت الجن و الانس الا ليعبدون و لها كيفية شرعية الخ *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

AL MAUḌU'ÂT.*

No. 314.

foll. 201 : lines 23 ; size 9½ × 5½ ; 7½ × 3½.

الذيل لا للآلي المصنوعه والنكت البديعات

AḎ ḎAIL LI AL LA'ÂLÎ AL MAṢNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûṭî (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3).

---

* This is a most important critical branch of tradition for helping us to distinguish false Ḥadîṣ. According to the statement of 'Uqailî (*d.* A.H. 322 = A.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Ḥadîṣ, the second of the four Islâmic principles, fabricated Ḥadîṣ from time to time, and ascribed them to the Prophet. The number of such Ḥadîṣ, according to 'Uqailî, comes to 12,000: قال العقيلي .... وضعت الزنادقة على رسول الله صلى الله عليه وسلم اثني عشر الف حديث. A few of the so-called authorities in Islâm ventured to fabricate false Ḥadîṣ in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles than the former. Ibn Ṣalâh in his Muqaddîmah, p. 44, criticises the latter, thus: اعظمهم ضرراقوم من المنسوبين الى الزهد وضعوا الحديث احتسابا فيما زعموا. It is commonly supposed that the fabrication of Ḥadîṣ began at the end of the 1st century A.H., but a very reliable Ḥadîṣ (من كذب على متعمدا فليتبوأ مقعده من النار) contains a serious

Foll. 1–153. Aḏ Ḏail, a continuation of Suyûṭî's own larger work, called Al La'âli al Maṣnû'âḥ, which is an abridgment of Al Mauḏu'ât al Kubrâ, a work on a collection of false Ḥadîṣ, by Ibn Jawzî (*d.* A.H. 597 = A.D. 1250). The present Aḏ Ḏail mentions only those false Ḥadîṣ which are omitted by Ibn Jawzî in his work.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فاني لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزي و تحرير احاديثه و ما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل موردا اليه جملا من الموضوعات التي لم يذكرها و رتبته على الابواب كترتيبه *

The arrangement and divisions are the same as in the abridgment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus :—

كتاب الذيل لكتاب اللآلي المصنوعة فى الاحاديث الموضوعة و هو الذى اورد فيه من الموضوعات التي لم يذكرها ابن الجوزي فى كتاب الموضوعات - للشيخ عبد الرحمن جلال الدين السيوطي *

The work was printed at the 'Alawî Press, Lucknow, A.H. 1303.

Foll. 154–201 : An Nukat al Badî'at, a collection of nearly 300 reliable Ḥadîṣ, which were wrongly entered by Ibn Jawzî in his work as false Ḥadîṣ.

Beginning :—

الحمد لله و الصلوة والسلام على رسوله و بعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزي قد نبه الحفاظ قديماً وحديثاً على ان فيه تساهلا كثيرا او احاديث ليست بموضوعة *

The colophon runs thus :—

هذا آخر ما اردته في هذا الكتاب من الاحاديث المتعقبة لا سبيل الى ادراجها في مسلك الموضوعات وعددتها نحو ثلثمائة *

---

warning directed against those who commit the offence of fabricating Ḥadîṣ, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false Ḥadîṣ, and in settling the principles and rules for testing them (ثم نهضت جهابذة الحديث بكشف عوارها و محوها), see Ibn Ṣalâḥ, p. 45. A number of the traditionists composed works on this branch.

A copy of the work is noticed in Cairo, vol. i, p. 445.

The present work was also printed at the 'Alawî Press, A.H. 1303.

Both works are written in good Naskh. Not dated, apparently 11th century A.H.

No. 315.

foll. 118; lines 19; size 9¾ × 6; 7 × 4.

تذكرة الموضوعات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Hadîs, arranged in 110 Bâbs and a Khâtimah, by Muhammad bin Tâhir al Patanî, محمد بن طاهر الپتني, a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wâlih (a city in Gujarât), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A.H. 944 for Mecca, where he studied for a considerable period and completed his studies under Ibn Hajar (*d.* A.H 974 = A.D. 1665), 'Alî Muttaqî (*d.* A.H. 975 = A.D. 1666), and others. After gaining a vast knowledge of Muhammadan literature, he devoted special attention to Sûfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sûfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sûfî; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muhammad of Jawanpore, who had declared himself Imâm Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines; but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963–1014 = A.D. 1556–1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kuka, the first Governor of Gujarât, to help the author against the Mahdawîs; and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahîm Khân Khânân (the

second governor), the Mahdawîs again flourished, and at his instigation plotted against the author who, noticing this happening, set out to pay a visit to Akbar to inform him about the event; but unfortunately, on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawîs between 'Ujain and Sârangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see An Nûr as Sâfir, fol. 367; Subhat al Marjân, fol. 98ª; Itḥâf an Nubalâ, p. 397; Ḥadâ'iq al Ḥanafiyah, p. 386.

Beginning :—

الحمد لله الذي ميّز الخبيث من الطيب و احرز الحديث بالعلماء النقاد عن الخطا والكذب ..... و بعد فقد قال اضعف عباده القوي الولي محمد بن طاهر بن علي الهندي الخ *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating Ḥadîs̱ for ترهيب وترغيب (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: وكان اختتام التبييض في سابع ذي قعدة يوم الجمعة سنة ثمان و خمسين و تسعمائة.

For other copies of the work see Âṣifiya Library, Haiderabâd printed list, vol. i, No. 133; Rampûr printed list, p. 69.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 316.

foll. 108; lines 15; size 8½ × 5¼; 6 × 3.

الموضوعات

AL MAUḌÛ'ÂT.

A work on a collection of those Ḥadîs̱ which are unanimously regarded as false Ḥadîs̱, arranged in alphabetical order, by Mullâ 'Alî Qârî ملا علي القاري (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, p. 287).

Beginning :—

الحمد لله الذي انزل القرآن العظيم وبينه بالاحاديث الثابتة من النبي الكريم الخ *

Foll. 1–12: Contain a short history of the fabrication of Ḥadîṣ, and a warning against doing so.

Foll. 13–76a: Ḥadîṣ admitted to be false.

Foll. 76b–108: Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Ḥadîṣ, which, according to some, is false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i. p. 404; A.S. 938–9; Alger, 552. This very work under the title of اللبات السنيات في تبليين احاديث الموضوعات, is noted in Berlin, No. 1636.

This work was lithographed in India; see Raf' as Sutûr, p. 55.

Written in good Naskh. Not dated, apparently 11th century A.H.

AL AMÂLÎ.*

No. 317.

foll. 8; lines 17; size 9 × 6; 6 × 4½.

الجزء فيه مجالس من امالى ابى القاسم

ومن حديث ابى محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN ḤADÎṢ ABÎ MUḤAMMAD AL ḤASAN BIN MUḤAMMAD AL KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Ḥadîṣ, narrated by Ḥasan al Khallâl.

---

* Al Amâlî refers to a work on Ḥadîṣ, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Ḥadîṣ. The teaching of Ḥadîṣ, by means of dictation in a special *Majlis* (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in Itḥâf, p. 24; Ḥâj. Khal.,

Foll. 1–2 : Incomplete portion of Amâlî; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadîs of the first and the last Majlis are wanting in this copy.

By Abû'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh bin Bishrân ابو القاسم عبد الملك بن محمد بن عبد الله بن بشران, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Da'laj bin Aḥmad (*d.* A.H. 351 = A.D. 962); see Ḥuffâẓ, vol. iii, p. 97.

Beginning :—

قُرِئَ على السيد الاجل الامام قاضي القضاة جمال الاسلام ابى بكر محمد بن المظفر بن بكران بن عبد الصمد بن سلمان الشامي و انا اسمع و ابني ابو الفتح محمد يسمع فاقر به اخبركم بل حدثكم الشيخ ابوالقسم عبد الملك بن محمد بن عبد الله بن بشران في ربيع الاول سنة ثمان و عشرين و اربعمائة ببغداد قال اخبرنا ابو محمد دعلج بن احمد بن دعلج ...... اتيت رسول الله صلى الله عليه وسلم وهو يجمع الخ *

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdâd in A.H. 428 'Alî bin Hibatallâh and his son, Abû al Fatḥ, studied the present work under Muḥammad bin Muẓaffar (*d.* A.H. 488 = A.D. 1095 ; see Ṭabaqât Ibn Shuhba, fol. 420), who transmitted the Hadîs of Amâlî from Abû'al Qâsim, and the other Ḥadîs from Khallâl :—

الجزء فيه مجلس من امالى ابى القاسم بن بشران و من حديث ابي محمد الحسن بن محمد الخلال رضي الله عنهما اخبرنا بذلك عنهما السيد الاجل قاضي القضاة ابوبكر محمد بن المظفر بن بكران الشامي ......
سماع على بن هبة الله بن عبد السلام و ابنه ابي الفتح محمد *

The present Amâlî ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بلغت سماعا من اوله الى آخره على قاضي القضاة محمد بن المظفر بن بكران الشامي اطال الله بقاه... في شهر رمضان سنة سبع و ثمانين و اربعمائة *

Foll. 2ᵇ–8ᵃ contain some Ḥadîṣ, narrated by Abû Muhammad al Ḥasan bin Muḥammad bin Ḥasan bin al Khallâl ابومحمد الحسن بن محمد بن حسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning :—

و قُرِئَ على الاجل قاضي القضاة ابي بكر محمد بن المظفر بن بكران الشامي و نحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن الخلال ...... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو شهيد *

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period.

The note on fol. 2ᵃ, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

foll. 8 ; lines 16 ; size 6½ × 5 ; 5½ × 4½.

الا مالي

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Ḥadîṣ dictated by Aḥmad bin ʻAbdarraḥîm Al ʻIrâqî (احمد بن عبد الرحيم العراقي) to his pupils.

The author, who is commonly known as Abû Zarʻa, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence ; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt under his father, ʻAbdarraḥîm al ʻIrâqi (*d.* A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Ḥadîṣ under the pupils of Ibn al Bukhârî (*d.* A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Ḥadîṣ by means of dictation, which had been discontinued from A.H. 806, after his father's death, as we learn from Rafʻ al Iṣr, fol. 33 . وعقد مجلس الا ملاء بعد ان كان انقطع بموت شيخنا والدنا من سنة ست و ثمانمائة الى ان شرع هوفي سنة عشر. In A.H. 824 he was appointed Chief Justice

of Egypt. He died in A.H. 826 = A.D 1422. see Brock., vol. ii, p. 67; Raf' al Iṣr, fol. 33; Ṭabaqât Ibn Shuhba, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd, 23rd and 24th Majlis, and the first folio of the 25th Majlis.

The MS. begins abruptly with the last portion of the 21st Majlis, thus:—

و سلم اهل المعروف فى الدنيا اهل المعروف في الاخرة و اهل المنكر في الدنيا اهل المنكر فى الاخرة آخر المجلس الحادي و العشرين من امالى الشيخ ولي الدين العراقي *

The 22nd Majlis (or sitting), which took place in the Madrasah Kâmiliyah of Egypt on the 27th Rabî' II, A.H. 811, begins thus:—

الحمد لله رب العلمين حدثنا الشيخ الامام العلامه الحافظ المحقق مفتي المسلمين حجة المحدثين ابى زرعة احمد بن الشيخ الامام العلامة الحافظ شيخ الاسلام زين الدين عبد الرحيم العراقى بالمدرسة الفاضلية بالقاهرة المحروسة يوم الثلثاء سابع عشرين شهر ربيع الاخر احدى عشر و ثمانمائة...... قال قال رسول الله صلى الله عليه و سلم انا اول شفيع يوم القيمة الخ *

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare; only one other copy of it is mentioned, viz., in Koper, 251.

Written in Naskh. Not dated, apparently 9th century A.H.

AL MU'JAM.*

No. 319.

foll. 146 : lines 19 ; size 9¼ × 6½ ; 6 × 4½.

المعجم الصغير

AL MU'JAM AS ṢAGÎR.

A collection of more than 1,000 Hadîṣ, transmitted by the author from his Shaikhs who exceed 1,000 in number. The names of the Shaikhs are arranged in alphabetical order, and only one Hadîṣ is quoted from each.

Author : Sulaimân bin Aḥmad bin Ayyûb aṭ Ṭabarânî سليمان بن احمد بن ايوب الطبراني, an eminent author and traditionist, who was born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father, after educating him at his birth-place, travelled with him to Bagdâd, Mecca, Yaman and Egypt, where he studied under a number of traditionists, and became recognized as a most reliable authority on Ḥadîṣ ; hence he is called Musnad ad Dunyâ (the world's authority in Musnad Hadîṣ). He composed more than 20 works, most of which are on Ḥadîṣ. He died in A.H. 360 = A.D. 971 ; see Ḥuffâẓ, vol iii, p. 126 ; Brock., vol. i, p. 167.

Ṭabarânî composed three works under the title of Mu'jam.

I. Al Mu'jam Al Kabîr, a work consisting of a list of names of Ṣaḥâbîs (companions of the Prophet) arranged in alphabetical order, with Musnad Ḥadîṣ transmitted from them. The Musnad Ḥadîṣ transmitted from Abû Hurairah was intentionally omitted by the author from this Mu'jam, because he intended to compile an independent work on the said Musnad Ḥadîṣ ; but it appears that he could not carry out his plan.

II. Al Mu'jam al Ausaṭ, a work containing the Shaikhs of the author, and the entire Ḥadîṣ transmitted from them, in six volumes.

III. The present Mu'jam.

* Mu'jam means a work on any subject arranged in alphabetical order ; but here it refers to a collection of Ḥadîṣ transmitted by the traditionist from his Shaikhs (teachers), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch : see Ḥâj. Khal., vol. ii, p. 289.

Beginning :—

الحمد لله رب العلمين و صلى الله علي سيدنا محمد و آله و صحبه و سلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي الطبراني احمد الله تعالي قال هذا اول كتاب فوائد مشائخي الذين كتبت عنهم بالامصار خرجت عن كل واحد منهم حديثاً واحدا وجعلت اسمائهم علي حروف المعجم *

For other copies of the work, see Paris, 2011; Br. Mus., 875.

The MS. is written in good Naskh, dated A.H. 1217.

One Maulavi Abdal'aziz, a big zamindâr and scholar of Bihar-sharif in the Patna district, during his stay in Mecca sent the present MS. to one Maulavi Muḥammad Rafî'addin, a scholar and zamindâr of Shakrâwân, a village in the Patna district.

بخدمت مولوي محمد رفيع الدين صاحب ساكن موضع شكراوان ضلع عظيم آباد *

مرسلهٔ عبد العزيز عفى الله عنه

از مكهٔ مشرفه

Maulavi Muḥammad Rafî'addin presented the MS. to the Oriental Public Library, Bankipore.

No. 320.

foll. 160; lines 18; size $9\frac{1}{4} \times 5\frac{1}{3}$; 7×4.

The Same.

Another copy of the preceding work. Written in Naskh dated A.H. 1245.

A note on the title page says that the MS. was studied in A.H. 1276 by Ḥusain bin Ḥasan, and again in A.H. 1280 by his son, Muḥammad bin Ḥasan. It was purchased for 7 Riyâl (a Riyâl was equal to about two rupees) in Mecca, A.H. 1218.

No. 321.

foll. 4 ; lines 11 ; size 9 × 6 ; 5½ × 3½.

قطعة من معجم ابن جميع

QIṬ'AT MIN MU'JAM IBN JAMÎ'.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jamî', containing 7 Ḥadîṣ, transmitted from the author's seven Shaikhs.

By Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdarraḥmân bin Yaḥyâ bin Jamî' محمد بن احمد بن محمد بن احمد بن عبد الرحمن بن يحيى بن جميع, a Syrian traditionist of repute, who travelled in various Islâmic countries in order to study the Ḥadîṣ under various Shaikhs; hence he is called ذوالرحلة الكثيرة (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Ḥadîṣ, acquires the reputation of an authority in Ḥadîṣ and becomes known as ذو الرحلة.

He was born in A.H. 305 = A.D. 917, and died in A.H. 402 = A.D. 1013. See Bustân al Muḥaddiṣîn, fol. 62b

Beginning:—

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الزاهرية عن جبير بن يقين عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اذا احببت رجلا فلا تماره •

The colophon runs thus:— هذا آخر كتاب المعجم و الحمد لله رب العلمين.

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed: قوبل بالاصل المنقول حسب الطاقة. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3–4 contain Sanads, of which the oldest one is dated A.H. 606, which suggests that the present copy was written in or before that year.

AL MASHIKHAT.*

No. 322.

foll. 250 ; lines 21 ; size 10 × 7 ; 8¼ × 5.

المشيخة مع التخريج

AL MASHÎKHAT MA'A AT TAKHRÎJ.

An old and extremely valuable copy of Mashîkhat Ma'a 'At Takhrij, a work consisting of additional references to the traditions of Ibn al Bukhâri's Mashîkhat, a collection of traditions transmitted by Ibn al Bukhârî from his 65 male Shaikhs and 6 female Shaikhs. By Ibn az Zâhirî, a pupil of Ibn al Bukhârî. The traditions, with Isnâd of Ibn al Bukhârî's Mashîkhat, have been transferred verbatim to the present work ; and each Hadîs is followed by references to the other works on Hadîs in which it is found, as given by Ibn az Zâhirî.

The Mashîkhat with Takhrij is in 13 parts, containing traditions transmitted from 62 male and 6 female Shaikhs; but a continuation of the same by Ibn az Zâhirî and Mizzî is designated here the 14th part of the work, and contains traditions transmitted from 3 male Shaikhs.

The author of Mashîkhat, whose full name runs thus, 'Alî bin Ahmad bin 'Abdalwâhid bin Ahmad bin 'Abdarrahmân as Sa'dî al Maqdisî al Bagdâdi علي بن احمد بن عبد الواحد بن احمد بن عبد الرحمن السعدي المقدسي البغدادي is known as Ibn al Bukhârî (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bagdâd, and studied in those places under 65 male and 6 female Shaikhs, from whom he gathered the Hadîs in this work. Ibn al Bukhârî, by means of trade, earned considerable wealth during the course of his journeys ; and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyâ'iyah,

* Mashîkhat refers to a work on a collection of traditions, transmitted only from the Shaikhs who are admitted as authorities on the Hadîs and are specially reckoned as professors of the same. The Shaikhs in Mu'jam are arranged in alphabetical order, in Mashîkhat in serial order. More than 15 authors are known, who composed works on this branch. For these works, see Hâj. Khal., vol. ii, p. 273.

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Ḥadîṣ in the Madrasah Ḍiya'iyah and other institutions of Damascus. His reputation as a professor of Ḥadîṣ spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Ḥadîṣ. His notes and Sanads on the Musnâd Ṭayâlasî (No. 241, Lib. Cat., vol. v, part i) prove him to have been an authority on Ḥadîṣ.

His autograph is found on fol. 344 of Musnâd Ṭayâlasî attesting the Sanad, which runs thus :—

صح ذلک کتبه علي بن احمد عبد الوهاب *

Ibn Rajab, on the authority of Ḏahabî, remarks that the present author was the last traditionist who, in transmitting the Ḥadîṣ from the Prophet, based his narration on the eight reliable intermediate sources: و هو آخر من كان فی الدنيا بينه و بين رسول الله صلی الله عليه ثمانية رجال ثقات. As stated above, the author devoted the greater portion of his life to the teaching of Ḥadîṣ; hence no other composition of the author, except the present one, is known to us. For the author's life, see Ṭabaqât Ibn Rajab, fol. 202.

The full name of the author who added the Takhrîj (references) runs thus: Jamâladdîn Abû'l 'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh, commonly called Ibn aẓ Ẓâhirî, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور با بن الظاهري. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of Mashîkhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Ḥuffâẓ, vol. iv, p. 271. Ibn aẓ Ẓâhirî submitted a copy of Mashîkhat with Takhrîj to Ibn al Bukhârî in Damascus, who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus :—

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة علي وجه الاختصار هو علي بن عبد الواحد ...... ولد سنة خمس و تسعين و خمسمائة ... و اول ما سمع سنة عشرين وستمائة و توفي الى رحمة الله في ثاني ربيع الاخر سنة تسعين و ستمائة و دفن بسفح قاسيون *

The title page bears the following Sanad and notes :—

1. A Sanad, not dated: apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddîn Muḥammad bin 'Abdarraḥmân bin Muḥammad bin 'Abdarraḥmân al Ba'li (*d.* A.H. 732 = A.D. 1331) and others studied the work at the Madrasah 'Aṣrûniyah in Ḥalab in five sittings under the following two Shaikhs :—

I. Muḥammad bin Abî Bakr an Naqîb (*d.* A.H. 745 = A.D. 1345).

II. Bahâ'addin (*d.* A.H. 744 = A.D. 1344).

Ḥusaîn bin 'Umar (*d.* A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Ḥadîs was granted by the two above-mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة و هي ثلاثة عشر جزأ مشتمل
على اثنين و ستين شيخا من الرجال و ست نسوة من الشيخات على
سيدنا ... ابي عبد الله محمد بن ابي بكر بن ابراهيم بن عبد الرحمن بن
نقيب الشافعي ...... و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن
محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابى الحسن علي
ابن البخاري بقرأة ...... فخر الدين محمد بن عبد الرحمن بن محمد
بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقروٴة منها وعورض
بهذه النسخة حال القرأة منهم الامام المحدث محيي الدين عبد القادر بن
ابراهيم بن محمد بن ابراهيم الحنبلي و الحسين بن عمر بن حسن بن
حبيب الدمشقي ...... صح ذلک في خمسة مجالس سنة ثلثين
و سبعمائة بالمدرسة العصرونية بحلب و اجاز لمن سمع ما يجوز لهما روايته ٭

II. An autograph note by Ḥusaîn bin 'Umar (*d.* A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father, 'Umar (*d.* A.H. 726 = A.D 1326), says that he studied the present MS. twice, once in Ḥalab, A.H. 730 (see above Sanad), and again in Damascus, A.H, 733 (see Sanad on fol. 237 b).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر ٭

III. A note indicating the fact that the first part was also studied by 'Umar, the father of the above-mentioned Ḥusaîn, and the former owner of our copy, runs thus بسماع ما لكه عمر بن حسن بن

عمر بن حبيب عفى الله عنهم. A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II, on fol. 238a, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muḥammad bin Ḥasan al Ḥalabî (*d.* A.H. 876 = A.D. 1472), commonly called ابن الحاج, an eminent Ḥanafî scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر با بن الحاج الحنفي *

Foll. 1-16: Part I. Contains Ḥadîs̱ from the following four Shaikhs * :

1. I. *Aḥmad bin 'Abdalwâḥid* (*d.* A.H. 623 = A.D. 1223), the father of Ibn al Bukhârî.
2. II. Muḥammad bin Kâmil (*d.* A.H. 603 = A.D. 1203).
3. III. Abû'l Ḥasan al Makkî (*d.* A.H. 603 = A.D. 1203).
4. IV. Abû Muḥammad Sa'd (*d.* A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Ḥadîs̱ from the 2nd and the 3rd Shaikhs: hence, after the Ḥadîs̱ of the 2nd and the 3rd Shaikhs, he remarks thus:—

ليس على وجه الارض من يروى عنه سواي *

Beginning:—

اخبرنا الشيخ الامام بقية المسندين رحلة وقته و حسنة دهره ملحق الاحفاد بالاجداد فخر الدين ابو الحسن علي بن احمد المقدسي اثابه الله الجنه و اياانا برحمته بقرأتي عليه غير مرة قلت له اخبرك والدك الامام شمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي الحنبلي قرأة عليه و انت تسمع بحمص المحروسه شهر رجب من سنة احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد بن عبد الواحد القزاز قرأة عليه و انا اسمع ببغداد في المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shaikhs; the Roman numerals indicate the Shaikhs mentioned in each separate part of the work.

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي المعروف بابن الطيوري انا ابو الحسن علي بن احمد الفالي انا ابو عبد الله احمد بن اسحاق بن خربان القاضي و ابو عبد الله محمد بن ابراهيم جارست ... قالا نا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله بن عمر نا الوليد بن مسلم بن ثور بن يزيد عن خالد بن سعدان بن عبد الرحمن بن عمر السلمي عن عرباض بن سارية رضي الله عنه قال صلى لنا رسول الله صلى الله عليه و سلم الغداة ثم اقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون و وجلت منها القلوب فقال قائل يا رسول الله ان هذه الموعظة مودع فماذا تعهد الينا قال اوصيكم بتقوي الله و السمع و الطاعة و ان عبدا حبشيا فانه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتي و سنة خلفاء الراشدين المهديين عضوا عليها بالنواجذ و اياكم و محدثات الامور فان كل بدعة ضلالة *

Ibn az Ẓâhîrî, after quoting verbatim the Ḥadîṣ transmitted by Ibn al Bukhârî, enumerates the works in which the traditions are found, thus :—

هذا حديث شامي الاسناد حدث به الامام احمد بن حنبل في مسنده ...... رواه ابو داؤد في السنه - و رواه الترمذي في العلم *

It appears from the following note, to be found at the end of the present part as well as at the end of each remaining part, that the present copy was arranged in 13 parts, according to divisions made by Ibn az Ẓâhirî :—اخرالجزء من تجزية المخرج

The following notes are found at the end of the present part.

I. Says that the present MS. is a transcription of a copy written by Ṣafiaddin al Armawî (*d.* A.H. 723 = A.D. 1323), and that it was compared with the same.

بلغ مقابلة بالاصل المنقول و هو بخط صفي الدين محمود الارموي *

II. One Muḥammad bin Damilkû says that he studied from the present copy in the Madrasah Jabâr Kasîyah, founded by جهر كس الخليلي (*d.* A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (*d.* A.H. 724 = A.D. 1324) : بلغ قرأة على الشيخ ابراهيم العطار بمدرسة جهار كسية و كتبه محمد بن دميلكو .

III. Muḥammad bin Fahd (*d.* A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, 'Â'isha, commonly called ابنة الشرائحي

بلغت قرأة فى الاول على ابنة الشرائحي بسفح قاسيون بدمشق كتبه

محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

Muḥammad bin Fahd, in his work Al Mu'jam, mentions 'Â'isha as one of his Shaikhs, and corroborates the fact mentioned in the above autograph note, thus :—

قرأت عليها (عائشه) مشيخة ابن البخاري و ذيلها و الترجمة الملحقة

بها *

Foll. 17–31 : Part II Contains Hadîs from two Shaikhs :

5. I. Abû 'Alî Ḥanbal bin 'Abdallâh (*d.* A.H. 604 = A.D. 1204).
6. II. Abû'l Ma'âlî bin Muḥammad (*d.* A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrâhîm bin Yûnus al Ba'lî (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddîn al Ba'lî (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqîb (*d.* A.H. 745 = A.D. 1345) and Bahâ'addîn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلي قرأة على قاضى القضاة شمس

الدين ابي عبد الله محمد بن النقيب و بهاء الدين ابن عصرون بسماعة من

ابن البخاري و ذلك بمدينة حلب في يوم السبت مستهل ذى الحجة

سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrâhîm al 'Ajlûnî (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under Shaikh 'Ali بلغ ابراهيم العجلوني على الشيخ على.

III. An autograph note by Ḥusain bin Umar (*d.* A.H. 779 = A.D 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قرأة فی الاول علی شيخنا الحافظ علم الدين البرزالي في يوم الاربعاء ثالث عشر ذی الحجة سنه ٧٣٣ بدار الحديث النورية بدمشق كتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Ḥusain bin ʻUmar.

Foll. 32–50 : Part III. Contains Ḥadîs̤ from two Shaikhs and a few Ḥadîs̤ from a third Shaikh :

7. I. Abu ʻUmar Muḥammad bin Aḥmad al Maqdisî (*d.* A.H. 607 = A.D. 1207).

8. II. Muḥammad bin Wahab bin Salamân (*d.* A.H. 606 = A.D. 1206).

9. III. ʻUmar bin Muḥammad (*d.* A.H. 607 = A.D. 1207).

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end :—

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and his sister, Sâ'ira, studied the work under ʻÂ'isha (*d.* A.H. 836 = A.D. 1434), a female traditionist referred to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240[b], remarks that in A.H. 736 Muḥammad bin Ṭugrul (*d.* A.H. 736 = A.D. 1336) studied the work under ʻAlî bin Ibrâhim aṣ Ṣairafî (*d.* A.H. 740 = A.D. 1340), in Ḥalab.

بلغ السماع فی الاول علي ابن الصيرفي بحلب سنه ٧٣٦ بقرأة محمد بن طغرل *

Foll. 51–68 : Part IV. Contains the few remaining Ḥadîs̤ from the third Shaikh referred to in the 3rd part and Ḥadîs̤ from the following two Shaikhs :

10. I. Al Khiḍr bin Kâmil (*d.* A.H. 608 = A.D. 1208).

11. II. Ġâlib bin Abî Muḥammad (*d.* A.H. 608 = A.D. 1208).

All the notes at the end of this part are the same as at the end of the 3rd part.

Foll. 69–80[a] : Part V. Contains Ḥadîs̤ from the following four Shaikhs :

12. I. ʻAbdaljalîl (*d.* A.H. 610 = A.D. 1210).

13. II. Abû'l Futûḥ Muḥammad bin ʻAlî (*d.* A.H. 612 = A.D. 1212).

14. III. Muḥammad bin ʻAbdallâh (*d.* A.H. 612 = A.D. 1212).
15. IV. ʻAbdalwâḥid bin Ismâʻîl (*d.* A.H. 613 = A.D. 1213).

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end :—

بلغ كاتبه قرأة على والده الحافظ العلامه برهان الدين سبط ابن العجمي
و اجاز بسوالي و كتبه احمد بن ابراهيم المحدث *

Aḥmad bin Ibrâhîm, the scribe of the above note, says that he studied the work from this copy under his father, Ibrâhîm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father

Foll. 80ᵇ–106 : Part VI. Contains Ḥadîṣ from three Shaikhs :

16. I. Abû'l Yaman Zaid bin Ḥasan al Kindî (*d.* A.H. 613 = A.D. 1213).
17. II. Abû'l Fatḥ Muḥammad bin ʻAbdalġanî (*d.* A.H. 613 = A.D. 1213).
18. III. Abû Aḥmad Shujâʻ (*d* A.H. 613 = A.D. 1213)

The notes at the end of this part are the same as in the previous part.

Foll. 107–129 : Part VII. Contains Ḥadîṣ from six Shaikhs :

19. I. Hibatallâh bin Aḥmad (*d.* A.H. 614 = A.D. 1214).
20. II. Abû'l Ḥajjâj Yûsuf (*d.* A.H. 614 = A.D. 1214).
21. III. Ibrâhîm bin ʻAbdalwâḥid (*d.* A.H. 614 = A.D. 1214).
22. IV. ʻAbdaṣṣamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).
23. V. Abû Muḥammad Abdalwahhâb (*d.* A.H. 615 = A.D. 1215).
24. VI. Abû'l Futûḥ Muḥammad bin Maḥmûd (*d.* A.H. 615 = A.D. 1215).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130–147 : Part VIII. Contains Ḥadîṣ from five Shaikhs :

25. I. Aḥmad bin ʻAbdallâh as Salamî (*d.* A.H. 615 = A.D. 1215)
26. II. Abû'l Barakât Dâ'ûd bin Aḥmad (*d.* A.H. 616 = A.D. 1216).
27. III. Aḥmad bin Muḥammad al Anṣârî (*d.* A.H. 616 = A.D. 1216)
28. IV. ʻAbdallâh bin ʻUmar (*d.* A.H. 616 = A.D. 1216).
29. V. Muḥammad bin ʻUmar (*d.* A.H. 618 = A.D. 1218).

The notes at the end of the present part are the same as in the previous part.

Foll. 148–167 : Part ix Contains Ḥadîṣ from six Shaikhs :—

30. I. Muḥammad bin Khalaf (*d.* A.H. 618 = A.D. 1218).
31. II. Abû Muḥammad Hibatallâh (*d.* A.H. 618 = A.D. 1218).
32. III. Abû'l Ḥasan 'Alî bin Ṣâbit (*d.* A.H. 618 = A.D. 1218).
33. IV. Abû 'Abdallâh Muḥammad bin Ibrâhîm (*d.* A.H. 618 = A.D. 1218).
34. V. Abû 'Abdallâh al Ḥasan (*d.* A.H. 620 = A.D. 1220).
35. VI. 'Abdallâh bin Aḥmad (*d.* A.H. 620 = A.D. 1220).

All the notes at the end are the same as in the previous part.

Foll. 168–184 : Part x. Contains Ḥadîṣ from nine Shaikhs :—

36. I. 'Abdalqawî (*d.* A.H. 621 = A.D. 1221).
37. II. Muḥammad bin Ḥasan (*d.* A.H. 622 = A.D. 1222).
38. III. 'Umar bin Badr (*d.* A.H. 622 = A.D. 1222).
39. IV. 'Abdarraḥmân bin Ibrâhîm (*d.* A.H. 624 = A.D. 1224).
40. V. Ḥusain bin Hibatallâh (*d.* A.H. 626 = A.D. 1226).
41. VI. 'Abdassalâm bin Aḥmad (*d.* A.H 626 = A.D. 1226).
42. VII. 'Umar bin Karım (*d.* A.H. 629 = A.D. 1229).
43. VIII. 'Abdallâh bin 'Abdalġanî (*d.* A.H. 629 = A.D–1229).
44. IX. Abû 'Alî Ḥasan bin Aḥmad (*d.* A.H. 630 = A.D. 1230).

The notes at the end are the same as in the previous part.

Foll. 185–202 : Part xi. Contains Ḥadîṣ from seven Shaikhs :—

45. I. Ḥasan bin Yaḥyâ (*d.* A.H. 632 = A.D. 1232).
46. II. Aḥmad bin 'Umar (*d.* A.H. 633 = A.D. 1233).
47. III. Murtaḍâ bin Ḥâtim (*d.* A.H. 634 = A.D. 1234).
48. IV. 'Abdallâh bin Umar (*d.* A.H. 635 = A.D. 1235).
49. V. Mukarram bin Muḥammad (*d.* A.H. 635 = A.D. 1235).
50. VI. Ja'far bin 'Alî (*d.* A.H. 636 = A.D. 1236).
51. VII. Muḥammad bin Ṭarkhân (*d.* A.H. 637 = A.D. 1237).

Foll. 203–219 : Part xii. Contains Ḥadîṣ from eleven Shaikhs :—

52. I. Ḥusain bin Yûsuf (*d.* A.H. 637 = A.D. 1237).
53. II. Ẓâfir bin Ṭâhir (*d.* A.H. 642 = A.D. 1242).
54. III. Abû Sulaimân 'Abdarraḥmân (*d.* A.H. 643 = A.D. 1243).
55. IV. Muḥammad bin 'Abdalwâḥid (*d.* A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhârî.

56. V. Abû Muḥammad 'Abdarraḥmân (*d.* A.H. 642 = A.D. 1242).
57. VI. Yûsuf bin Khâlid (*d.* A.H. 648 = A.D. 1248).
58. VII. 'Abdalwahhâb bin Ẓâfir (*d.* A.H. 648 = A.D. 1248).
59. VIII. Abû'l Qâsim bin 'Abdarraḥmân (*d.* A.H. 651 = A.D. 1251).
60. IX. 'Umar bin Sa'îd (*d.* A.H. 655 = A.D. 1255).
61. X. Aḥmad bin 'Abdoddâ'im (*d.* A.H. 668 = A.D. 1268).
62. XI. Naṣrallâh bin Ḥasan (*d.* A.H. 648 = A.D. 1248).

Ibn aẓ Ẓâhirî, relying on his memory, states that Parts i–xii complete the list of male Shaikhs, from whom Ibn al Bukharî transmitted the Ḥadîṣ; and the succeeding part contains Ḥadîṣ from female Shaikhs, as appears from the following colophon:—

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث
شيوخ شيخنا فخر الدين من الرجال اثابهم الله في الجنة و اذكر في
الجزء الذي يليه ما وقع لنا من حديث من سمع منه من النساء •

But, later on, Ibn aẓ Ẓâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220–237ᵃ: Part xiii. Contains Ḥadîṣ from six female Shaikhs:—

I. Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204)
II. Zainab (*d.* A.H. 616 = A.D. 1216).
III. Ummu 'Abdalḥakam (*d.* A.H. 623 = A.D. 1223).
IV. Râbi'ah (*d.* A.H. 620 = A.D. 1320).
V. Ruqaiyah (*d.* A.H. 621 = A.D. 1221).
VI. Âminah (*d.* A.H. 631 = A.D. 1231).

Foll. 237ᵇ–240: An autograph Sanad, dated A.H. 733, granted by Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) to his pupil, Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Ḥusain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûrîyah of Damascus, in ten sittings, and that authority for narrating the Ḥadîṣ of the present work, as well as some other works, was given to Ḥusain bin 'Umar by Barzâlî.

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على
المقدسى المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمهما

الله و هی ثلاثة عشر جزأ و الجزء المذيل عليها و فيه ثلاث تراجم ترجمة ابن

مسلمة الحقها المخرج المذكور و ترجمة عبد المجيب الحربي و ابن البن

ذيل بهما على المشيخة الحافظ جمال الدين المزي صاحب هذه النسخة

الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين

بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضي زين الدين

ابو حفص عمر بن حسن بن حبيب الدمشقي نفعه الله بالعلم و نفع به

و قابل نسخته هذه معي حال القرأة و صححها ذلک في مجالس عشرة اولها

يوم الاربعاء ثالث عشرذي الحجة و آخرها يوم الخميس الثامن و العشرون

منه من سنة ثلاث و سبعين و سبعمائة بدار الحديث النورية بمدرسة دمشق

و اجزت له رواية ذلک عني و رواية جميع ما يجوز لي روايته و بسمعة

و بالشروط المعتبرة في ذلک ... ...

... ...

و كتب ابو القاسم بن محمد بن يوسف البرزالي الاشبيلي ثم الدمشقي

غفر الله له و رحمه و الحمد لله رب العالمين *

In a note, below the Sanad, Barzâlî remarks that Taqîaddîn al Bukhârî (*d.* A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238–240ᵃ, written by the above-mentioned al Barzâlî, dated A.H. 687, gives us to understand that Aḥmad bin Ibrâhîm al Farâzî (*d.* A.H. 705 = A.D. 1305) studied the present MS. under the author of Mashîkhat (Ibn al Bukhârî), in eleven sittings, at Jâmi‘ ‘Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including ‘Umar bin Ḥasan, the owner of the present copy, and Barzâlî, the scribe of the present Sanad, joined the sittings; and Ijâze (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus :—

سمع جميع هذه المشيخة و هي ثلاثة عشر جزأً على المخرجة له

الشيخ السيد الامام العامل ...... ملحق الاصاغر بالاكابر فخر الدين ابي

الحسن على بن الشيخ الامام العلامة شمس الدين ابي العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته
عن الشيوخ المذكورين بقرأة الشيخ الامام العلامة ...... بقية السلف شرف
الدين ابي العباس احمد بن ابراهيم السباع الفزاري الجماعة السادة ......

... ...

و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين ابو حفص عمر بن
حسن بن حبيب الدمشقي ... ...و كاتب السماع
القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس
احد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفري ظاهر دمشق •

'Umar bin Ḥasan, the owner of our copy, was a traditionist, and held the post of حسبة or Inspector of Weights and Measures of Ḥalab. After his death, in A.H. 726 = A.D. 1326, his son, Ḥusain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240ᵇ, dated A.H. 736, written by Muḥammad bin Tugrul, commonly called Ibn aṣ Ṣairafî (*d.* A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the Mashîkhat and its continuation from the present copy, under 'Alî bin Ibrâhîm aṣ Ṣairafî (*d.* A.H. 740 = A.D. 1340), in six sittings, in Ḥalab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings; and Ijâza for narrating the Ḥadîṣ was granted by 'Alî bin Ibrâhîm to all the students who attended the sittings.

The Sanad runs thus :—

سمع جميع هذه المشيخة الامام المسند فخر الدين ابن البخاري هذه
تخريج ابن الظاهري و هي ثلاثة عشر جزأ و الجزء المذيل عليها و فيه ثلاث
تراجم ترجمة ابن مسلمة الحقها المخرج المذكور و ترجمة عبد المجيب
الحربي و ابن البن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين
على القاضي الصدر الفاضل المحدث الكبير علاء الدين ابي الحسن علي
بن ابراهيم بن علي بن ابراهيم بن ابي القاسم بن جعفر الانصاري ابن
الصيرفي ...... بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفي عفي الله عنه و الجماعة السادة ... ... صح

ذلک و ثبت في مجالس اخرها يوم السبت ثالث عشر جمادي الاولی
سنة ست و ثلاثين و سبعمائة ...... بحلب المحروسة و لجازهم المسمع جميع
ما يجوز له روايته *

Foll. 241–249: Part xiii. Continuation of the Mas͟hîk͟hat with Tak͟hrîj, by Ibn aẓ Ẓâhirî and Mizzî, containing the Ḥadîṣ of Ibn al Buk͟hârî transmitted from his three male S͟haik͟hs, omitted by Ibn aẓ Ẓâhirî from the previous parts.

Foll. 241–242: Contains the Ḥadîṣ which were noted by Ibn aẓ Ẓâhirî himself, after completing the work in 13 parts, as the Ḥadîṣ transmitted by Ibn al Buk͟hârî from his S͟haik͟h, Ibrâhîm at Tanûk͟hî, in A.H. 626.

The Ḥadîṣ is followed, as usual, by a reference by Ibn aẓ Ẓâhirî to the works in which it is found.

The Ḥadîṣ opens thus:—

اخبرنا الشيخ ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة
التنوخي و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بالجامع
المظفري بدمشق.........ان النبي صلی الله عليه و سلم قال سووا صفو فكم
فان تسوية الصف من تمام الصلواة *

Foll. 242–249: Contains the Ḥadîṣ which were noted by Mizzî (*d.* A.H. 742 = A.D. 1342) as the Ḥadîṣ transmitted by Ibn al Buk͟hârî from his two S͟haik͟hs, and omitted by Ibn aẓ Ẓâhirî from Mas͟hîk͟hat Ma'a-at-Tak͟hrîj. Mizzî, who was one of Ibn al Buk͟hârî's pupils (see, for his life, Lib. Cat., vol. v, part i, p. 141), quotes the Ḥadîṣ of Ibn al Buk͟hârî transmitted from the following two S͟haik͟hs, and gives references to the works in which they are to be found.

I. 'Abdalmujîb (*d.* A.H. 604 = A.D. 1204).

II. Ḥasan bin 'Alî (*d.* A.H. 625 = A.D. 1225).

Beginning:—

و مما الحقه الامام جمال الدين ابو الحجاج يوسف بن الزكي عبد
الرحمن بن عبد الرحمن بن يوسف المزي بذلک شيخان - الشيخ الاول
اخبرنا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم الخ *

The present part ends thus:—

اخر ما ذيل علی هذه المشيخة الحمد لله و صلی الله علی محمد
و آله و صحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part:—

I. Some one, in the following note, says that, in A.H. 687, Ṣafîaddîn al-Armawî (*d.* A.H. 723 = A.D. 1323) and Ṣafîaddîn Muḥammad bin 'Abdarraḥmân (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhârî.

سمع هذا الذيل اخرجه المزي على الشيخ فخر الدين بقرأة صفى الدين الارموي القرا في الشيخ صفى الدين محمد بن عبد الرحيم الارموي *

This note gives us every reason to hold that the Ḥadîs̱ noted therein is admitted by Ibn al Bukhârî to be a Ḥadîs̱ narrated by him.

II. Aḥmad bin Ibrâhîm, the scribe of the following note, says that he studied the present work with Ibn Ḥajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, Lib. Cat., vol. v, part i, p. 49), under Ibrâhîm (*d.* A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة ..... على و الدي الحافظ برهان الدين بن اسحق ابراهيم المحدث بقرأة الحافظ العلامة شهاب الدين احمد بن حجر ..... كتبه احمد بن ابراهيم *

Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muḥammad bin Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muḥammad bin al Khaiḍarî studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, 'Â'ishah (*d.* A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, joined the sittings; and Ijâza was granted by 'Â'ishah to all the students who joined the sittings. The Sanad runs thus:—

الحمد لله و سلام علي عباده الذين اصطفى سمع جميع المشيخة الامام فخر الدين ابى الحسن علي بن احمد بن عبد الواحد البخاري و تخريج شهاب الدين احمد الظاهري و الذيل عليها للحافظ المزي - علي الشيخة الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام البعلبكي ... ...

وصح ذلک في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب السماع محمد بن محمد بن عبد الله الخيضري و اجازت المسمعة كلا من الحاضرين *

11. A Sanad, dated A.H. 839, written by Muḥammad bin Ṭibî aṣ Ṣafawî, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned 'Â'ishah, and received the Sanad from her.

The work is rare; only one copy of it is noticed in Paris, No. 750.

Though the copy is not dated, yet the Sanad on foll. 238-240[a] (which is dated A.H. 687) gives us reason to hold that the present MS. was written in or before that year.

Written in good Naskh.

The fact that a large number of scholars and traditionists, male and female, studied from the present copy, and that a group of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhârî (see Sanad on foll. 238-240[a]), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS. in the Oriental Public Library. The founder of the Library, Khudâ Bakhsh, remarks thus on the title-page :—

اس کتاب کو کبھي کتابخانه سے باهر نهونا چاهئے خدا بخش *

(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll. 326 ; lines 35 ; size 12½ × 8½ ; 6½ × 5½.

زاد المعاد فی هدي
خير العباد

ZÂḎ AL MA'ÂD FÎ HADYI KHAIR AL 'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (اخلاق), customs (عادات), medicine, etc. Every act and order is authenticated by Ḥadîṣ, quoted from reliable works. The Ḥadîṣ is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328) in questions relating to jurisprudence and theology; and, wherever necessary, he remarks upon the merit of the Ḥadîṣ. The entire work is in three parts, bound in one volume.

Author: Abû 'Abdallâh Muḥammad om Abî Bakr bin Ayyûb al Qaiyimî ابو عبد الله محمد بن ابی بکر بن ایوب القیمي, a follower of the Ḥanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence, Ḥadîṣ, theology and grammar. He was born in A.H. 691 = A.D. 1299. He studied under Ibn Taimîyah and others. He worked as a professor in the Madrasah Ṣadarîyah in Damascuṣ, and was appointed Principal of the Madrasah Jawzîyah in Damascus. He had a great love for his Shaikh, Ibn Taimîyah, and from A.H. 712 till the death of Ibn Taimîyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimîyah in A.H. 726, and remained in prison till A.H. 728. (For the cause of the latter's imprisonment, see No. 462/1 below.) The author com-

---

* The author of Itḥâf, on p. 86, remarks that no one else prior to the author of Zâd al Ma'âd is known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on Zâd al Ma'âd مثل وي در اسلام تأليفي نشده و هر كه در هدي تصنيفي كرد تابع و آخذ ازو است الخ *

posed more than 20 works on different subjects. As he based his works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 265; Ṭabaqât Ibn Rajab, fol. 275; Brock., vol. ii, p. 106.

Foll 1–97: Part I.

Beginning :—

رب يسر و اعن يا كريم و صلى الله على سيدنا محمد الامين و على آله الاكرمين الحمد لله رب العالمين و العاقبة للمتقين و لاعدوان الا على الظالمين الخ *

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus :—

فصل و كذلك كان هديه صلى الله عليه وسلم و سيرته في الطعام لايرد موجودا الخ *

The present part ends on fol. 97 thus :—

انتهي الجزء الاول من ثلثة اجزاء من كتاب زاد المعاد *

The present part was transcribed in A.H. 1154.

Foll. 97–210: Part II.

Beginning :—

و به نستعين فصل في هديه في الجهاد و الغزوات الخ *

The present part was transcribed in A.H. 1156, and ends thus: تم الجزء الثاني من زاد المعاد.

Foll. 211–326: Part III.

Beginning :—

فصل في هديه صلى الله عليه وسلم في علاج العشق *

The colophon, telling us that the present part was transcribed in A.H. 1157, runs thus :—

تم الكتاب بعون الملك الوهاب و كان الفراغ من شهر جمادي الاولى سنة ١١٥٧ على يد مالكه افقر العباد و احقرهم اسمعيل بن محمد بن احمد بن الحسين *

The present work was lithographed in the Cawnpore Niẓâmi Press, A.H. 1298.

For other copies of the work, see Cairo, vol. i, p. 346; Goth, 2.

All the parts are written by the scribe اسمعيل بن محمد بن احمد بن الحسين. A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to Muḥammad bin Ismâ'îl al Amîr (*d.* A.H. 1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

و كل ما كان في حواشي هذه النسخة منسوبا و غير منسوب فهو من نسخة شهيد السنة العلامة الحافظ محمد بن اسمعيل الامير ٭

Muḥammad bin Ismâ'îl al Amîr, in the following verses, quoted in Itḥâf, p. 175:—

اتعبت نفسي في تحصيله عسى

افوز بالهدي في مستقبل العمر

expresses his long-felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy.

AḤÂDÎṢ AL AḤKÂM.*

No. 324.

foll. 206; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

[منتخب شرح السنة]

MUNTAKHAB U SHARḤ AS SUNNAH.

An incomplete copy of an abridgment of the Sharḥ as Sunnah of Bagawî (*d.* A.H. 516 = A.D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on Ḥadîṣ, called Aḥâdîṣ al Aḥkâm, consisting of a collection of Ḥadîṣ relating

of traditions which are sources of ordinances of jurisprudence, and also on some other Ḥadîṣ on miscellaneous matters, with an explanation of difficult passages in these Ḥadîṣ. (For a copy of the work, see Berlin, No. 1295.)

By Ṣafîaddîn Muḥammad bin Abî Bakr al Armawî صفي الدين محمد بن ابي بكر الارموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kâminah, vol. ii, fol. 590.

The MS. begins abruptly thus :—

اخبرنا والدي املاءً اخبرنا ابوبكر محمد بن اسحاق اخبرنا محمد بن العلاء ابن كريب اخبرنا ابو اسامه بن هشام بن عروة عن ابيه عن سفيان بن عبد الله الثقفي قال قلت يا رسول الله قل لي في الاسلام قولا لا اسئل احدا بعدك قال قل امنت با لله الخ *

The author, in several places, introduces his own views regarding the explanation of Ḥadîṣ with the following words و مختصره قال ملخصه (he who made the abridgment says thus); and on fol. 50ª his full name is mentioned thus :—

قال الشيخ صفي الدين ابو الثناء محمود بن ابي بكر محمد بن حامد الارموي لعله اراد ما روى ان الله كتب الاحسان على كل شئ *

The use of the word Shaikh for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the Nihâyâ of Ibn Aṣîr (*d.* A.H. 606 = A.D. 1209), thus : قال ملخصه قال ابن الاثير في النهاية. On the margin of fol. 151ª it is stated that he (Armawî) studied Sharḥ as Sunna, in A.H. 673, under Yaḥyâ bin 'Alî and Abû Muḥammad bin 'Abddallâh bin 'Alî. Ḥâj. Khâl., vol. i, p. 493, mentions an abridgment by Maḥmûd al Armawî, without quoting the beginning or giving any description of it.

The MS. ends thus :—

قال حدثني ابي عن جدي انهم جمعوا القران على عهد عثمان و انهم فضضوا المصاحف على هذا *

---

to points of jurisprudence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Ḥadîṣ connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Ḥadîṣ in support of their versions.

The following note at the end says that, in A.H. 734, the present copy was compared by one Muḥammad bin 'Attar with the original MS.

بلغ مقابلة باصل المؤلف بحسب الطاقة و الامكان و ذلك في مجالس اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلثين و سبعمائة و صلى الله على محمد و آله و صحبه وسلم تسليما كتبه محمد بن العطار الشافعي *

The above note suggests that the present copy was transcribed in or before A.H. 734.

Written in good Naskh.

No. 325.

foll. 379; lines 25; size 12 × 7; 9½ × 5½.

اللباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawi's Sharḥ as Sunnah, in two parts, bound in one volume; designated at the end of the first part, as well as at the beginning of the second part, as Al Lubâb by the scribe who completed the transcription in A.H. 736. Some one, most probably on the authority of the scribe, noted on the title-page Al Lubâb as the title of the present abridgment. Ḥâj. Khal., vol. i, p. 493, mentions an abridgment of Sharḥ as Sunnah, under the title of Al Lubâb, by 'Abdallâh bin Ḥasan bin 'Abdalmâlik al Wâsiṭî; but the beginning given by Ḥâj. Khal., which runs thus: والحمد لله رب العلمين does not agree with the beginning of the present work. Ḥâj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallâh bin Ḥasan, the author of the abridgment mentioned by Ḥâj. Khal., is not given by him, and has not been traced in any biographical work; but the

following words of the scribe quoted in the colophon, dated A.H. 736, (افاض علي مؤلفه وعلي منتخبه شآبيب الرحمة و الغفران وكساهما جلا بيب الرضوان) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7b, when mentioning Baiḍâwî (*d.* A.H. 685 = A.D. 1286) as his teacher, uses for him the words قدس سره (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A.H. 685, as appears from the following :—

و هي مذكورة في شرح كتاب المصابيح لسيدي و استاذي ...... عبد الله بن عمر البيضاوي قدس الله سره فليطلب منه الخ *

Foll. 1–209 : Part I.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل محمدا بالحق رحمة للعالمين .... اما بعد و لما كان علم الحديث رئيس علوم الدين و رأسها ...... فكان كتاب شرح السنة للشيخ الامام الرباني ناصر الحديث ركن الاسلام ابي محمد الحسن بن مسعود البغوي...سنح لي ان اتشرف لها باختصاره و تجريد درره و فوائده و التقاط نقره حاذفاً للاسانيد الخ *

The present part was transcribed in A.H. 734, as appears from the following colophon, which runs :—

تم النصف الاول من لباب كتاب شرح السنة ...... على يد احقر خلق الله برطاس بن داؤد الفاروقي الاصطخري ...... سنه اربع و ثلثين و سبعمائة و الحمد لله حق و حده *

Foll. 210–379 : Part II.

Beginning :—

اما بعد حمد الله الكبير المتعال ... فهذا هو النصف الاول من لباب كتاب شرح السنة ...... كتاب النكاح *

The present part was transcribed in A.H. 736 by the same scribe. The colophon runs thus :—

وقع الفراغ من تحرير هذا المنتخب من شرح السنة افاض على مؤلفه و على منتخبه شأبيب الرحمة و الغفران و كساهما جلا بيب الرضوان على يد احقر العباد ...... برطاس بن داؤد لسنة ست و ثلثين و سبعمائة *

Written in good Naskh.

Scribe : بر طاس بن داود

The present copy was, in A.H. 930, in possession of one 'Allâma bin Ḥasan bin 'Alî al Baihaqî, as appears from the following note :—

من عوارى الزمن دخل في نوبة العبد الفقير المحتاج الى روية ربه ...... علامه بن حسن بن على البيهقي اماله فى شهر ربيع الاول سنة ثلثين و تسعمائة *

Another note suggests that it was one of the MSS. collected by **Mutawakkil 'Alallâh, a ruler of Yaman, for a short account of whom see No. 305, above.**

من كتب المتوكل على الله.

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS. was in their possession till A.H. 1211 :—

I. An autograph note by Mahdî li dînallâh (A.H. 1160–1190 = A.D. 1774–1747 ; see Lane Poole, p. 153) runs thus :—

الحمد لله من كتب افقر عباد الله الى رحمة الله المهدى لدين الله العباس بن منصور بالله غفر الله له و للمؤمنين و المؤمنات انه ولي الحسنات *

II. An autograph note by Qâsim, the first son of Mahdî li dînallâh, runs thus :—

الحمد في دول افقر العباد القاسم بن اميرالمومنين المهدي لدين الله *

III. An autograph note by Manṣûr billâh, the youngest son of Mahdî li dinallâh, runs thus :—

الحمد لله من كتب المنصور بالله رب العلمين و لد امير المؤمنين المهدى لدين الله *

In A.H. 1264 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Ḥâmidallâh Khân, an Arabic scholar and zamîndar of Bardawân, in Bengal, from one Muḥammad Khân Ṣâḥib, as appears from the following autograph of Ḥâmidallâh Khân :—

بتاريخ سيوم شهر ربيع الثانى سنة ۱۲۶۴ هجرى مطابق شانزدهم ماه پهاگن سنة ۱۲۵۵ بنگله از محمد خانصاحب بمبلغ هشت روپيه خريدهام ...... سيد حامد الله خان *

The signatures of Ḥâmidallân Khân and of his son Maḥmûd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

foll. 274 ; lines 35 : size 12 × 8 ; 9½ × 5.

الاحكام الكبرى

AL AḤKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and prayers, collected from the six canonical collections of traditions, and from other reliable works, in two parts, bound in one volume.

Author: 'Abdalḥaqq bin 'Abdarraḥmân bin 'Abdallâh al Azdî عبد الحق بن عبد الرحمن الازدي (*d.* A.H. 581 = A.D. 1185, see Lib. Cat., vol. v, part i, No. 204).

Foll. 1–120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن الازدى الا شبيلي .... الحمد لله رب العلمين و الصلوة و السلام على محمد خاتم النبيئين و امام المرسلين ... اما بعد فقد وفقنا الله و اياكم فاني جمعت هذا الكتاب متفرقاً من احاديث رسول الله صلى الله عليه و سلم في لوازم الشرائع و احكامه و حلاله و حرامه الى غير ذلك من الآداب ...... و فنونا من الادعية و الاذكار الخ *

The author, in the preface, remarks that the names of the works from which the traditions are quoted are noted below each Ḥadîṣ, and that the arrangement and division are the same as in the works of jurisprudence.

Foll. 102ᵇ–274 : Part II.

Beginning :—

الجزء الثاني من الاحكام الكبرى تأليف شيخ الامام الحافظ ابى محمد عبد الحق بن عبد الرحمن بن عبد الله الازدى ... مسلم عن ابي هريرة تبلغ به قال تقوم الساعة الخ *

For other copies of the work, see Br. Mus 1574; Cairo, vol. p. 260.

Written in good Naskh. Not dated, apparently 8th century A.H. Part I, and 8 folios at the beginning of the second part, are added in a later hand.

No. 327.

foll. 259; lines 44; size 10 × 7; 8 × 5½.

رياض الافهام في شرح عمدة الاحكام

RIYÂḌ AL AFHÂM FÎ SHARḤ 'UMDAT AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqîaddîn 'Abdalġani (*d.* A.H. 600 = A.D. 1203), a work on a collection of Ḥadîṣ which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadîṣ in support of their versions.

By Abû Ḥafṣ 'Umar bin 'Alî bin Sâlim bin Ṣadaqa ابو حفص عمر بن علي بن سالم بن صدقه, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730; and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, Ad Durnal Kâminah, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال ....

اما بعد فانه لما عزم جماعة من الطلبة على قرأة كتاب عمدة الاحكام ...... اردت

ان اجمع فى هذا التعليق ما يمضي في اثناء ذلك من المباحث المحققة

...... و سميته رياض الافهام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work:

I. ع. for Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1149).

II. ح. for Muḥîaddîn an Nawawî (*d.* A.H. 676 = A.D. 1278).

III. ق. for Taqîaddîn bin Daqîq (*d.* A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work.

The following colophon of the author, transcribed by the scribe, gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه فى الكرة الثانية يوم الاربعاء فى اثنا عشرجمادي الاولى سنه عشر و سبعمائة *

Written in good Naskh. Dated, A.H. 792.

Scribe : قاسم بن محمد بن مسلم المالكى.

No. 328.

foll. 147; lines 35; size 12 × 7; 9½ × 5½.

المنتقى

AL MUNTAQÂ.

An abridgment by the author himself of Aḥkâm al Kubrâ, a larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence.

Author: Abû'l Barakât Majdaddîn 'Abdassalâm bin 'Abdallâh bin Taimîyah ابوالبركات مجدالدين عبدالسلام بن عبد الله بن تيميه, the grandfather of the eminent author, Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, Ḥadîṣ, Jurisprudence and Grammar. He was born in Ḥarrân (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons, till the end of A.H. 602. In A.H. 603 he left Ḥarrân for Bagdâd, and studied there under Khaṭîb Bagdâdî (*d.* A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Ḥarrân, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him. Many traditionists transmitted Ḥadîṣ on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Ḥarrân, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, see Ṭabaqât Ibn Rajab, vol. ii, fol. 151; Brock., vol. i, p. 394.

Beginning :—

قال الشيخ الامام العالم الورع الحافظ ... ابو البركات عبد السلام بن عبد الله ... ... الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك الخ •

The author, in the preface, says that he collected the Ḥadîṣ in the present work (omitting the Isnâd) from the Musnad of Imâm Aḥmad bin Ḥanbal and from the six canonical collections of traditions.

Written in fair Naskh. Dated, Ṣan'â (in Yaman), A.H. 1112.

Scribe : محمد بن صالح بن يوسف.

No. 329.

foll. 266 ; lines 26 ; size 12 × 6 ; 8 × 3½.

THE SAME.

Another copy of the preceding work, written in bold Naskh, dated A.H. 1274, beginning and ending like the above.

A note on the margin of fol. 566 says that the MS. came into the possession of one 'Abdalâziz in Mecca, A.H. 1292.

No. 330.

foll. 377 ; lines 32 ; size 12½ × 8½ ; 9½ × 5½.

نيل الاوطار

NAIL AL AUṬÂR.

A well-known and useful commentary on the preceding work in four volumes, by Muḥammad bin 'Alî bin Muḥammad Ash Shawkânî محمد بن علي بن محمد الشوكاني, a famous traditionist and scholar of Ṣan'â (in Yaman), who was born in A.H 1177 = A.D. 1763. He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Ḥadîṣ and jurisprudence, as well as being Chief Justice of Ṣan'â. He died in A.H. 1250 = A.D 1834. See, for his life, Itḥâf p. 409. The author of Itḥâf

claims that he was the first to bring a MS. copy of Shawkâni's Nail al Auṭâr into India, and to introduce it to Indian scholars and traditionists.

VOLUME I

Beginning :—

احمدك يا من شرح صدورنا الخ *

The present volume ends with the commentary on the chapter التشهد لسجود السهو بعد السلام

Written in fair Naskh. Dated, 22nd Muḥarram, A.H. 1240.

A note at the end tells us that, in A.H. 1269. the present MS. was studied by one 'Alî bin Aḥmad under Aḥmad bin Muḥammad the commentator's son.

No. 331.

foll. 328 ; lines 32 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

Beginning with the commentary on the chapter ابواب صلوة الجماعة باب وجوبها و الحث عليها and ending with the chapter باب ما جاء في الفرع و العتيرة.

Written in fair Naskh. Dated, A.H. 1240.

A note on the title-page, which runs thus : الحمد لله استكتبه لنفسه و لمن شاء من بعده المفتقر الى رحمة ربه القدير حسين بن احمد بن محمد الخرازي tells us that one Ḥusain bin Aḥmad transcribed the present copy for his own use. As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both volumes is the same Ḥusain bin Aḥmad.

No. 332.

foll. 188 ; lines 38 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME III.

Beginning with the commentary on the chapter ما جاء في بيع النجاسة, one of the chapters of كتاب البيوع, and ending with the chapter العاقلة و ما تحمله.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي.

A note, written by the scribe at the end, gives us to understand that in A.H. 1228 he studied the present work from this very copy in the month of Ramaḍân under the author. This note is verified by the author, thus :—

صحيح ذلك كتبه مؤلفه غفر الله له

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of the third volume from Ḥusain bin Aḥmad ar Rifâ'i, the scribe and owner of the same.

صار في ملك الفقير الى رحمة الله حسين بن احمد الخرازي رفقه الله

و فتح عليه في شهر جمادي سنه ١٢٤٤ و كان شراه من مالكه بواسطة الفقيه

عبد الله دلال الكتب *

No. 333.

foll. 217 ; lines 35 ; size 12 × 8 ; $9\frac{1}{2}$ × 5.

VOLUME IV.

Beginning with the commentary on the chapter ما جاء في رجم الزاني, a chapter from كتاب الحدود, and ending with the chapter ثم من حلف قبل ان يستحلف, the last chapter of the work.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي.

A note is found on the title-page, stating that the present copy came into the possession of Ḥusain bin Aḥmad al Kharrâzî in A.H. 1244.

Ḥusain bin Aḥmad al Kharrâzi, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A.H. 1240 ; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

foll. 360; lines 34–35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the same, corresponding with the first volume of the above.

Dated, A.H. 1244.

No. 335.

foll. 145; lines 9; size 7×5; $5\frac{1}{2} \times 4$.

الالمام با حاديث الاحكام

AL ILMÂM BI AḤÂDÎṢ AL AḤKÂM.

An old copy of an abridgment by the author of his larger work known as Imâm fî Aḥâdîṣ al Aḥkâm, a big work on a collection of Ḥadîṣ which are the sources of the ordinances of jurisprudence, in 20 volumes.

Author: Muḥammad bin 'Alî bin Wahab محمد بن علي بن وهب, commonly known as Ibn Daqiq al 'Id, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Malikî school; but something turned his mind from that school, and made him a follower of the Shâfi'i school. In A.H. 695, after serving as a professor of Mâliki and Shâfi'i jurisprudence in certain institutions in Egypt, he was appointed Qâḍî of the same place, and continued to serve as Qâḍî till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see Ad Durar al Kâminah, vol. ii, fol. 399: Rafâ al 'Iṣr, fol. 204; Huffâẓ, vol. iv, p. 273; Brock., vol. ii, p. 263.

Beginning:—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام مجد الدين ابى الحسن علي بن وهب بن مطيع القشيري رضى الله عنه الشهير با بن دقيق العيد... ... ... الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحرام ... ... و سميته كتاب الالمام باحاديث الاحكام و شرطي فيه ان لا اورد الا حديث من و ثقه امام من مزكي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحفاظ الخ *

The work is rare; only one copy is noticed in Kupr., p. 250.

Written in good Naskh, twenty-three years after the author's death, in A.H. 725.

Scribe: عبد الله المستغفر.

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy:—

شوهد على ظهر نسخة من الالمام بخط مؤلفه الامام الحافظ تقي الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي *

جوزيت بالحسنى من الاسلام

يا واضع الالمام في الاحكام

لخصت فيه فوائد السنن التي

هي عمدة الفتي لكل امام

نبهت فيه على الصحيح و اهله

و بسطت مطويا من الافهام

جعلته كنزا لكل مدرس

و اعانة لافادة الاعلام

داويت ادواء الخلاف فما ابا

بالناس انام مع الالمام

No. 336.

foll. 195; lines 19. size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning and ending like the above. Fol. 1 is supplied in a later hand.

Written in fair Naskh. Dated, A.H. 861.

Scribe: ابراهيم بن احمد

No. 337.

foll. 71 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5.

المحرر في الحديث

AL MUḤARRAR FÎ AL ḤADÎṢ.

A very rare work on a collection of Ḥadîṣ without Isnâd, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnâd of Imâm Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855), Kitâb al 'Anwâ' by Ibn Ḥayyân (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥâkim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadîṣ.

Author: Muḥammad bin Aḥmad bin 'Abdalhâdî bin 'Abdalḥamîd bin 'Abdalhâdî محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي, a follower of the Ḥanbali school, who was known for his special merits in Ḥanbalî jurisprudence, as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328). The famous historian and traditionist, Dahabi (*d.* A.H. 740 = A.D. 1340), and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which تنقيح التحقيق in two volumes and الاحكام الكبرى in eight volumes are specially noted for their usefulness.

For the author's life and works, see Ad Durar al Kâminah, vol. ii, fol. 214; Ṭabaqât Ibn Rajab, fol. 269.

Beginning:—

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي بن يونس بن قدامه المقدسي الحمد لله رب العالمين و الصلواة و السلام على محمد خاتم النبيين و على آله و صحبه اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ *

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمحرر في الاحكام اختصرة من الالمام وجودة جدا الخ).

Neither the work nor the author is mentioned in Brock., or in any other catalogue.

Written in fair Naskh. Dated, A.H. 1310.

No. 338.

foll. 140; lines 14; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{2} \times 4$

بلوغ المرام

BULÛG AL MARÂM.

A work on a collection of Hadîs which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence.

Author: Shihâbaddîn Ahmad bin 'Alî bin Muhammad bin Hajar al 'Asqalânî شهاب الدين احمد بن علي بن محمد بن الحجر العسقلاني (d. A.H. 852 = A.D. 1449, see Lib. Cat., vol. v, part i, No. 159).

Beginning:—

الحمد لله على نعمائه الظاهرة و الباطنة قديما و حديثا *

According to the author's statement in the preface, the Hadîs in the present work is taken from the six canonical collections of traditions and from Musnad of Ahmad bin Hanbal.

For other copies of the work, see Cairo, vol. i, p. 127; A.S., 1038.

The work was printed in Lucknow, A.H. 1253.

The following note on the last fol. says that one Tâlibalhaqq transmitted the present work from 'Abdalhaqq, a pupil of Shawkânî (d. A.H. 1250 = A.D. 1834). The chain of Shawkânî's sources for the Hadîs contained in the present work ends with the author.

قال العبد الضعيف طالب الحق اروية عن زبدة المحققين و قدوة المحدثين مولانا عبد الحق المحمدي و هو يروية عن الامام الهمام فخرالاسلام قاضي القضاة في مدينة صنعاء اليمن القاضي محمد الشوكاني و هو يروية عن شيخ السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

العزيز و هو عن شيخه ابراهيم و هو عن شيخه محمد بن ابراهيم و هو عن
شيخه السيد الطاهر الاهدل و هو عن شيخه عبد الرحمن الديبع و هو عن
شيخه الحافظ السخاوي و هو عن الحافظ الثقة احمد بن علي بن حجر
العسقلانى

Written in fair Nasta'liq. Dated, A.H. 1246.

No. 339.

foll. 258; lines 29; size 11¼ × 7½; 7½ × 5½.

سبل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes.

Volume I.

Beginning:—

الحمد لله الذي من علينا ببلوغ المرام الخ *

The commentator, Muḥammad bin Ismâ'îl bin Ṣalâḥ al Amîr as Ṣan'ânî محمد بن اسمعيل بن صلاح الامير الصنعاني, a famous Amîr of Ṣan'â (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidî school; but finding some defects in the Zaidî theology he became a strict follower of the Sunnî sect, and studied Ḥadîṣ under well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (*d.* A.H. 1145 = A.D. 1732), Abû'l Ḥasan (*d.* A.H. 1139 = A.D. 1727), 'Abdallâh bin Sâlim (*d.* A.H. 1134 = A.D. 1722), and others. He composed 11 works on different subjects. He died in A.H. 1182 = A.D. 1769; see Itḥâf, p. 401.

The date of composition, as given by the commentator in the colophon, is A.H. 1162. قال مؤلفه ... ... و كان الفراغ من تسويده سنة اثنين و ستين و مائة و الف.

Written in good Naskh. Dated, A.H. 1226.

No. 340.

foll. 221; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus:—

الحمد لله الذي اجل لعباده ... و بعد فقد اعلى الله و له الحمد بتمام الجزء الاول من شرح بلوغ المرام ... كتاب البيوع اعلم ان الحكمة في مشروعية البيع كما قاله المصنف في فتح الباري الخ *

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdallâh of Bûhâr in Bardawân (Bengal) tells us that the MS. belonged to the Bûhâr Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

foll. 93; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على بلوغ المرام

AL ḤÂSHÎYAT U 'ALÂ, BULÛG AL MARÂM.

An autograph copy of a gloss on Ibn Ḥajâr's Bulûg al Marâm (see No. 338 above), by 'Alî bin Sulaimân bin Yaḥyâ bin 'Umar علي بن سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي قسم لاهل الحديث من الخيرات اوفرزاد ... ... اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحيى بن عمر الخ *

According to the statement of the author, the present gloss is a mere collection of his father's notes on a copy of Bulûġ al Marâm, which was studied by him and by his brother, 'Abdarraḥmân. He frequently quotes Subul as Salâm (Nos. 339-40 above) and منحة الكرام, a rare commentary on Bulûġ al Marâm.

Written in good Naskh. Dated, A.H. 1234.

No. 342.

foll. 93; lines 9; size $8\frac{1}{2} \times 6$; 6×3.

الحبل المتين

AL ḤABL AL MATÎN.

A work consisting of 610 Ḥadîs which are the sources of the ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the Ḥanafî school. The entire work is divided into 61 Bâbs; and each Bâb contains ten Ḥadîs.

Author: Muḥammad bin Muḥammad al Khwâja al Ḥanafi, محمد بن محمد الخواجه الحنفي. The author and the present work are mentioned in Itḥâf, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalḥaqq (*d.* A.H. 1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of Itḥâf mentions an Urdu commentary on the present work by Aulâd Ḥusain (*d.* A.H. 1253 = A.D. 1837).

Beginning :—

قال المفتقر الى الكريم الاعلى و المتوسل بذريعة حبيبه المصطفى

محمد بن محمد خواجه الحنفي ... ... اما بعد فهذه حبل متين

من اخبار سيد المرسلين *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 343.

foll. 147; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in good Naskh. Not dated; apparently, 13th century A.H.

Scribe: سيد امير الدين بن سيد حسن علي.

WORKS ON COLLECTIONS OF ḤADÎṢ FROM GENERALLY QUOTED RELIABLE WORKS.*

No. 344.

foll. 328; lines 23; size 11×7; $7\frac{1}{2} \times 4\frac{1}{2}$.

المصابيح

AL MASABÎḤ.

A valuable copy of a useful and popular work on a collection of Ḥadîṣ, omitting the Isnâd, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dârimî, (ii) Musnad u Shâfi'î, (iii) Muwaṭṭâ', divided into 24 Kitâbs, each Kitâb being subdivided into several Bâbs. According to the author's plan, the work as arranged comprises Ḥadîṣ mainly relating to jurisprudence, theology, Sufism and ethics; also a few relating to other matters.

By Abû Muḥammad Ḥasan bin Mas'ûd bin Muḥammad al Farrâ' al Bagawî ابومحمد حسن بن مسعود بن الفراء البغوي, commonly

---

* Some of the traditionists directed their attention to collecting the Ḥadîṣ from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Ḥadîṣ connected with the subject-matter of the chapter. These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

called Muhi as Sunnah (محى السنة). The author, the date of whose birth is not fixed by his biographers, is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'ânic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:—

I. 'Abdalwâhid al Malîhî, a jurist and traditionist of the 5th century A.H.

II. Qâḍî Husain bin Muhammad (*d.* A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see Mir'ât al Janân, fol. 297; Ibn Khallikân, vol. i, p. 145; Ṭabaqât Isnâwî, fol. 75; Ṭabâqât Ibn Mulaqqin, fol. 78a: Hâj. Khal., vol. i, p. 272; Brock., vol. i, p. 363.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و الصلوة التامة الدائمة على رسوله المجتبى قال الشيخ الامام الاجل محيي السنة ناصر الحديث ابو محمد الحسن بن مسعود الفراء البغوي احسن الله عاقبة امره اما بعد فهذه الفاظ صدرت عن صدر النبوة الخ •

The Hadîs of Bukhârî and Muslim are indicated by the word صحاح, and the traditions collected from other works are denoted by the word حسان.

The work was printed in Bûlâq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 720; Br. Mus., 1190; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained within a golden circle.

Written in good Naskh, on thick paper. Dated, monastery of Shaikhûnîyah in Egypt, A.H. 786.

Scribe: محمد بن زين العرب على بن عبد الله.

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explanations of difficult words and passages, the end of which is quoted below, is by Muhammad bin Zain al 'Arab 'Alî bin 'Abdallâh, the

scribe of the present work. The father of the scribe is also known to have composed a gloss on Maṣâbîḥ, a copy of which is noticed in Berlin, No. 1289.

The marginal note ends thus :—

وقع الفراغ من تعليق الحواشي على يد احقر عباد الله جرماً و اكثرهم جهلا محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر المحرم سنة اثنين وتسعمائة *

Written in fine Naskh ; and dated as mentioned above.

It appears from the following autograph sanad, granted by Ibrâhîm, at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrâhîm bin Yûsuf, commonly called Ibn al ‘Addâs, a scholar and traditionist who died in A.H. 808 = A.D. 1405, see Tâj aṭ Ṭabaqât, vol. ix, fol. 102[a] :—

الحمد لله الذي حفظ شريعته الرضية لورثة انبيائه و جعلهم على التدبير في استنباط الاحكام المرضية بفضله و آلائه و الصلوة و السلام الاكملان على خاتم الرسول محمد صفوة اصفيائه و على آله و أصحابه و احبابه اما بعد فقد قرأ على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلام حلال المشكلات و كاشف المعضلات رئيس الدين زين العرب على بن الشيخ الصالح المتقي المحقق جلال الدين عبد الله الشهير بزين العرب ادام الله اقباله و كثر في العلماء أمثاله جميع كتاب المصابيح في الاحاديث النبوية على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامة ناصر السنة علامة الورى ابي محمد الحسن بن مسعود تغمده الله برضوانه على مسطره في اوقات المذاكرة قرأة بحث و اتقان و تدبير زاده الله علما و عملا و وفقه لما يرضيه و بلغه مايؤمله و يرتضيه بمنه و كرمه في شهور سنة اثنين و تسعين و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفي الشهير بابن العداس حامدا و مصليا حسبنا الله و نعم الوكيل *

No. 345.

foll. 356; lines 21; size $7\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated, A.H. 771.

Scribe : همايون الشامر الكاتب.

No. 346.

THE SAME.

foll. 253; lines 33; size $10 \times 7\frac{1}{2}$; $7\frac{1}{3} \times 3$.

Another copy of the same. Written in good Naskh. Dated, A.H. 833. Marginal notes written by the scribe are not frequent.

Scribe : حسن بن محمد بن عمر الكردي.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadîṣ taken from seven works only, viz.: Bukhârî, Muslim, Turmudî, Abû Dâ'ûd, Nasâ'î, Ibn Mâja and Musnad Ad Dârimî.

احاديث كتاب المصابيح لا يتجاوز الكتب السبعة التي جمعها هولاء الائمة ابو عبد الله محمد بن اسماعيل البخاري ابو الحسن مسلم بن الحجاج القشيري ابو داؤد سليمان بن اشعث السجستاني ابو عيسى محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائي ابو محمد عبد الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن ماجه القزويني *

Shaikh Ṣadraddîn Abû 'Abdallâh Muḥammad bin Ibrâhîm, however, in his commentary on Maṣâbîḥ, points out that the present work, besides comprising Ḥadîṣ taken from the above-mentioned works, contains Ḥadîṣ taken from Musnad of Imâm Shâfi'î and Muwaṭṭâ' of Imâm Mâlik. This commentator, after each Ḥadîṣ, notes the name of the work from which it is taken. See Ḥâj. Khal., vol. i. p. 273.

No. 347.

THE SAME.

foll. 455; lines 15: size 10 × 6½; 6⅓ × 4½.

Another copy of the same. Written in good Naskh. Dated, A.H. 881.

Scribe: جلال الدين بن عماد الدين.

No. 348.

foll. 522; lines 27; size 10½ × 10½; 5½ × 3½.

لمفاتيح

AL MAFÂTÎḤ.

A commentary on Maṣâbîḥ, by Abû Maẓharaddîn al Ḥasan bin Maḥmûd bin Ḥasan az Zaidânî ابو مظهر الدين الحسن بن محمود بن الحسن الزيداني.

According to Brock., vol. i, p. 364; Berlin, No. 1290; Cairo, vol. i, p. 427, the commentator is a scholar of the 9th century A.H.; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibâdât (عبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th century A.H.

تم شرح عبادات كتاب المصابيح في التاسع من شهر رمضان سنة سبع و خمسين و ستمائة بتوفيق الله الكريم و صلى الله على سيدنا محمد و صحبه اجمعين *

Beginning :—

الحمد لله ملأ السموات و الارض ...... اما بعد فقد الح زمرة خلاني و ثلة خلصائي ان اشرح لهم كتاب المصابيح تأليف و تصنيف الامام الهمام و ولي الانعام على اهل الاسلام ركن الشريعة محيي السنة ابي محمد الحسين بن مسعود الفراء جزاه الله من الاسلام و المسلمين خير الجزاء و سميته بكتاب المفاتيح في شرح المصابيح *

For other copies of the work, see Râġib, p. 325; Berlin No. 1290; Cairo, vol. i, p. 427.

Written in good Naskh. Dated, A.H. 967. Foll. 1–275 are supplied in a later hand; not dated, apparently 11th century A.H.

The commentator, after compiling the present commentary, composed a تتمة (appendix) to the commentary, of which the last folio only is found on fol. 522. A complete copy of the appendix is noticed in Berlin, No. 1290.

No. 349.

foll. 641; lines 17; size 11 × 7¼; 7 × 4½.

مشكوة المصابيح

MISHKÂT AL MAṢÂBÎḤ.

A most popular and useful, revised and enlarged, edition of Baġawî's Masâbîh (Nos. 344-347 above), by Walîaddîn Abû 'Abdallâh Muḥammad bin 'Abdallâh al Khaṭîb at Tabrîzî ولي الدين ابو عبد الله محمد بن عبد الله الخطيب التبريزي, a well-known traditionist of the 8th century A.H., who was a pupil of Ṭîbî (*d.* A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikmâl (a work on biographical notices of the traditionists mentioned in Mishkât, see Hand-list No. 2399), which runs thus :— فرغت منه يوم الجمعة من عشرين رجب سنة اربعين و سبعمائة و انا اضعف العباد الراجي عفو الله و غفرانه محمد بن عبد الله الخطيب *sic* خدمة شيخي و مولاني و سلطان المفسرين امام المحققين شرف الملة و الدين حجة الله علي المسلمين الحسين بن عبد الله بن محمد الطيبي متعهم الله به ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ, gives us to understand that he completed Ikmâl in A.H. 740, and submitted it to his teacher Tîbî, who commended it, as he had commended Mishkât before.

The above fact gives us reason to believe that the autnor was alive in A.H. 740 = A.D. 1340.

Ṭîbi, in the preface to the commentary composed by him on his pupil's present work, Mishkât, says that Walîaddîn compiled Mishkât at his direction, as appears from the following quotations from that commentary (No. 354 below):—

قد اشترف الاخ في الدين .... ولى الدين محمد بن عبد الله الخطيب .... فاتفق رائينا على تكملة المصابيح و تهذيبه ...... فما قصر فيما اشرت اليه من جمعه فبذل و سعي و استفرغ طاقته رمت منه *

Beginning :—

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا و سيئات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له الخ *

The present work, besides comprising Ḥadîṣ from the works noted in Maṣâbîh, contains additional Ḥadîṣ from Sunan of Baihaqî (*d.* A.H. 458 = A.D. 1066), Sunan of Dâraquṭnî (*d.* A.H. 355 = A.D. 995), and Ibn Ruzain (*d.* A.H. 535 = A.D. 1145) Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as A.H. 737.

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث النبوية آخر يوم الجمعة من سلخ رمضان عند روية الهلال شوال سنة سبع و ثلاثين و سعمائة *

Mishkât, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnî Madrasahs up to the present day; and it has been copiously annotated. For various commentaries on the work, see Ḥâj. Khal., vol. i, p. 272; Brock., vol. i, p. 364. For other copies of the work, see Berlin, No 1292; Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutt in A.D. 1809-10.

Written in good Naskh. Dated, Mecca, A.H. 968.

The name of the scribe is hopelessly obliterated.

No. 350.

foll. 395; lines 23; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated, A.H. 981.

Scribe: عبد اللطيف بن علاشمس الدين.

No. 351.

fol. 296 ; lines 18 ; size 10 × 7 ; 3½ × 4½.

THE SAME.

A slightly defective copy of the same work, with the same ending as the above, but beginning abruptly thus (which corresponds to fol. 4ᵃ of the preceding copy) :—

و ان محمدا رسول الله يقيموا الصلوة و يوتوا الزكوة فاذا فعلوا ذلك عصموا مني دمائهم و اموالهم الخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

Scribe : حافظ محمد بن خوش محمد خليل بن مبارک شاه السمرقندي.

The present MS. was presented to the Bankipore Oriental Public Library by Maulavî 'Abdalmajîd of Patna in 1914

No. 352.

foll. 369 ; lines 23 ; size 11½ × 7½ ; 7½ × 4.

THE SAME.

Another copy of the same. Written in Nasta'lîq. Not dated ; apparently, 12th century A.H. The date of the transcription is obliterated.

Scribe : نذر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwâbs.

No. 353.

foll. 247 ; lines 15 ; size 11 × 8 ; 7¼ × 4.

THE SAME.

Another copy of the above work. Written in ordinary Nasta'lîq. Dated, A.H. 1243.

Foll. 246–47 bear an autograph sanad, granted by Maulavî Muḥammad Isḥâq ad Dihlawî (*d.* A.H. 1262 = A.D. 1846 see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavî Sayyid Imdâd 'Alî. The sanad runs thus :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق انى قرأت
كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لي
منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخي و استاذي و والدي
الشيخ ولى الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي ......
.... و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
الشيخ ابراهيم المدني عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد
القدوس الشناوي عن السيد عفيف محمد سعيد عن السيد نسيم الدين
ميرك شاه البخاري عن والده سيد جمال الدين عطاء الله عن عمه سيد
اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
شاه عن مؤلف الكتاب ولي الدين محمد بن عبد الله الخطيب التبريزي
فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفه السيد
مولوي امداد علي فعليه ان يشغل بتعليم هذه الكتب *
كاتب هذه السطور محمد اسحق عفي الله عني

No. 354.

foll. 302; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الكاشف عن حقائق السنه

AL KÂSHIF 'AN ḤAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Ḥusain, on Walîaddîn's Mishkât (Nos. 349–353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages. Suyûṭî in Buġyah and Amîn in Tâj aṭ Ṭabaqât call the commentator Ḥasan. Brock., vol. i, p. 364, calls him Ḥusain, and again in vol. i, p. 363, Ḥasan; while Ibn Ḥajar in Ad Durar, vol. i, fol. 387, also calls him Ḥusain. Walîaddîn, in the colophon of Ikmâl (see No. 349 above), spells his teacher's name Ḥusain; and the present

commentator, in the colophon of his gloss on Kashshâf (see Hand-list, No. 273), refers to him as Ḥusain bin Muḥammad bin 'Abdallâh aṭ Ṭîbî حسين بن محمد بن عبد الله الطيبي. (Brock. reads Ṭayyibî, while Suyûṭi reads Ṭîbî.)

Ṭîbî was a scholar and author of fame, reckoned as a specialist in the Qur'ânic branches, philology and tradition. Ibn Ḥajar in Ad Durar speaks of him as an Imâm in these subjects. He was a rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qur'ân and Bukhârî. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I.

Beginning :—

الحمد لله مشيد اركان الدين الحنيف بقواعد آيات كتابه المبين *

After a Muqaddimah, dealing with explanations of the terms used in the science of Ḥadîṣ, the commentary begins on fol. 16, thus :—

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل الاختياري *

For other copies of the work, see Berlin, No. 1293; Paris, 751/2; Br. Mus., 1996; Loth, 157; Râġib, 221; Jeni, 245.

Written in good Nasta'lîq; fol. 1 is written in Naskh.

Dated, A.H. 950.

No. 355.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

A continuation of the preceding volume, beginning with كتاب البيوع thus : قال الازهري يقول العرب بعت بمعني ماكنت ملكته الخ.

Both the volumes are written in the same hand, with the exception of foll. 90–101 of this volume, which are supplied in a later hand.

No. 356.

foll. 369; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة

ḤÂSHÎYAT AL MIṢHKÂṬ.

A rare theological and philological gloss on Mishkât, by 'Alî bin Muḥammad bin 'Alî على بن محمد بن علي, commonly called As Sayyid Ash Sharîf, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for Harât, where he presented himself before Qutbaddîn (*d.* A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study Sharḥ al Maṭâli' (a composition of Quṭbaddîn on logic) under him. But Quṭbaddîn, on account of his old age (120 years), did not comply with Sayyid Sharîf's request, and directed him to see his pupil, Mubârak Shâh, a professor of logic in Egypt. However, he spent a few years in Harât, studying under some other persons. Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'î, the well-known scholar and author of Sharḥ al 'Îḍâḥ (see Hand-list, No. 1651), but Aqsarâ'î died in A.H. 770 before the author's arrival in Kirmân. This sad event was a serious check to his higher studies; but fortunately he met with Shamsaddîn Muḥammad al Fanârî (*d.* A.H. 834 = A.D. 1334), a student in Kirmân, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdîn Muḥammad bin Maḥmûd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharîf studied Quṭbaddîn's two works, Sharḥ al Maṭâli' and Sharḥ ash Shamsîyah, and the Sharḥ al Mawâqif of Qâḍî Aḍud (*d.* A.H. 756 = A.D. 1356) under Mubârak Shâh. In A.H. 776 he left Egypt for Constantinople, where he studied certain works on science.

In A.H. 779 he gained access to Shâh Shûjâ' (A.H. 795–786 = A.D. 1359–1386), then encamped in Qaṣrizard, who took him to Shîrâz, and appointed him a professor of Dâr ash Shifâ. There he served for ten years continuously. In A.H. 789, when Tîmûr captured Shîrâz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Tîmûr's in Samarqand, called Sa'daddîn at Taftâzânî, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Tîmûr to hear them discuss اجتماع استعارة تبعية و تمثيلة, a point relating to rhetoric, which was one of points of dispute between the two scholars; and Na'îmaddîn, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject, Na'îmaddîn gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'd, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Tîmûr, in his Tuzuk, p. 52, mentions the author as one of the best scholars of his time thus: میر سید شریف که از فحول علماء زمانه بود; and quotes a letter of Sayyid, containing a declaration made by him and supported by other 'Ulamâ' for giving him (Tîmûr) the title of مجدد قرن ثامن (the reformer of Islâm in the 8th century A.H.). After Tîmûr's death in A.H. 807, Sayyid again proceeded to Shîrâz, where he died in A.H. 816 = A.D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects.

For the author's life and works, see Bugya fol. 2820; Al Qabs al Ḥâwî, fol. 151; Ṭabaqât al Aḥnâf, fol. 378; Tâj aṭ Ṭabaqât, part ix, fol. 109; Ḥadâ'iq al Ḥanafiyah, p. 310; Berlin, No. 185; Brock., vol. ii, p. 216.

Beginning:—

و عليک اعتمادي يا کريم قوله الحمد لله مطلق يتناول حمد الله و نفسه و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ *

Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H.

Scribe: شيخ محمود ولد شيخ جمال ساکن اتاوه.

No. 357.

foll. 256; lines 47; size $13\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on Mishkât, by 'Alî bin Sulṭân Muḥammad al Qârî al Ḥanafî علي بن سلطان محمد القاري الحنفي, who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v part i, No. 237). The entire work is in four volumes.

VOLUME I.

Beginning:—

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء بمصابيح الاتقان .... اما بعد فيقول افقر عباد الله الغني علي بن سلطان محمد القاري الهروي الخ

'Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Alî Muttaqî (*d.* A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on Mishkât were scholars of the Shâfi'î school, and that no Ḥanafî scholar up to date had come forward to write a commentary on it. Hence 'Alî Qârî was the first Ḥanafî to write a commentary on this work.

The present volume ends with the commentary on كتاب اسماء الله تعالى.

Written in good Naskh. Not dated, apparently 12th century A.H.

Scribe: اسماعيل افندي.

No. 358.

foll. 383; lines 29; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

VOLUME II.

A continuation of the preceding, beginning thus: المالك و هو المتعالي عن صفات الخلق and ending with كتاب الجهاد.

Written in good Naskh. Dated, A.H. 1145.

Scribe: حافظ مصطفى بن الحاج محمد.

No. 359.

foll. 456; lines 29, size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the commentary on كتاب الجهاد and ending with the chapter حفظ اللسان عن الغيبة و الشتم.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 360.

foll. 431; lines 28; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

A continuation of the above, beginning thus: باب الوعد الوعد يستعمل في الخير و الشر يقال و عدته خيرا الخ and ending with a commentary on the last chapter.

Foll. 1–323, written in Nasta'liq; foll. 323-431 in Naskh. Dated, A.H. 1148.

Scribe: درويش محمد بن الحاج.

The entire work was printed in Cairo, in A.H. 1309, in five volumes.

No. 361.

foll. 592; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

لمعات التنقيح

LAMA'ÂT AT TANQÎḤ.

A very rare, useful and valuable commentary on Mishkât, in two volumes, by 'Abdalḥaqq bin Saifaddîn bin Sa'd Ad Diḥlawî عبد الحق بن سيف الدين بن سعد الدهلوي, a well-known Indian, Arabic and Persian scholar, historian, traditionist and Ṣûfî, who composed a number of works in the Arabic and Persian languages on different subjects. He died in A.H. 1052 = A.D. 1642, see Sabḥat al Marjân, fol. 120ª; Rieu, Persian Catalogue, vol. i, p. 14; Lib. Cat., vol. vi, No. 490.

VOLUME I.

Beginning :—

سبحانک لا علم لنا الا ما علمتنا انک انت العزيز الحکيم رب اتمم
لنا نورنا و اغفرلنا الخ *

It is stated in the preface that the author studied Mishkât and the six canonical collections of traditions under Shaikh 'Abdal Wahhâb (*d.* A.H. 1001 = A.D. 1592), and received the sanad for narrating Ḥadîṣ from the above mentioned Shaikh. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on Mishkât, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of Dû al Ḥijjah, 1019, and completed it in Delhi on the 24th Rajab, A.H. 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalḥaqq, in the following colophon, explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition to the present commentary :—

I. More than half of the Persian commentary.
II. A commentary on Futûḥ al Ġaib.
III. A few treatises on different subjects.

The colophon runs thus :—

قال المؤلف الفقير الى الله القوي الحي الباري عبد الحق بن
سيف الدين الدهلوي البخاري القادري الحنفي رحمهم الله على اسلافه
و بارک الله في اخلافه تم تسويد هذا الشرح يوم الاربعاء الرابع و العشرون
من شهر ربيع الاول سنة الف و خمس و عشرين من هجرة سيد المرسلين
و خاتم النبئين صلى الله عليه و على آله و اصحابه و اتباعه اجمعين و كان
ابتداؤه في الثالث عشر من ذى الحجه سنة الف و تسعة عشر و وقع
مشاغل في البين يبلغ مجموعه اكثر من سنتين و قد انضم معه في هذه
المدة من الشرح الفارسي على اكثر من نصف المشكوة و شرح فتوح
الغيب في جزءٍ كثير كبيرٍ و رسائل اخر ما يشتمل سنة كاملة...... و قد ختم
في الخانقاه القادريه بلدة دهلي *

Written in good Naskh.

No. 662.

foll. 320; lines 23; size 10 × 6½; 8 × 4½

VOLUME II.

A continuation of the above work, beginning with كتاب البيوع, and ending with the commentary on the last Ḥadîṣ of Mishkât. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with a copy of the Persian commentary by the same author, in Br. Mus. Suppl., No. 141. The latter commentary was printed in Calcutta, A.H. 1251–9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

foll. 485; lines 25; size 10 × 6½; 8½ × 4½.

نجوم المشكوة

NUJÛM AL MISHKÂT.

A commentary on Mishkât, dealing with the explanation of difficult words and passages, and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نجوم المشكوة لصديق بن شريف (it is Nujum al Mishkât by Ṣiddiq bin Sharif), and a note at the end, which runs thus: تم الكتاب المسمى بنجوم المشكوة للعلامة محمد صديق بن شريف (the end of Nujum al Mishkât by Muḥammad Ṣiddiq bin Sharif) tell us that the present commentary is by Muḥammad Ṣiddîq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

The fact that Muḥammad Ṣiddîq, in the colophon of another o his compositions, Sharḥ az Zawâjir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلثاء خامس عشر ذي القعدة سنة اثنين و ثلاثين بعد الالف) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning :—

الحمد لله الذي هدانا لهذا ما كنا لنهتدي به لولا ان هدانا الله و نشهد ان لا اله الا الله تكفر الاثام و الاجرام ... ... فاردت ان اشرح

غريب الفاظه و ابين خفياته و اسراره , اظهر احكامه و حكمه و اطلع على ما زلت عنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المبتدعة على ابطال الشريعة و ما تشبث به الاباغية لهدم الدين الحنفيه ...... و سميته نجوم المشكوة *

Written in Naskh. Not dated, apparently 11th century A.H. Foll. 473-485 are supplied in a later hand; not dated, apparently 12th century A.H.

No. 364.

foll. 245; lines 9; size 10 × 6½; 6 × 3½.

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of Madârij al Akhbâr, a work on the lines of Maṣâbîḥ (No. 344 above) with a slight difference noted below, containing a collection of Ḥadîṣ taken from the six canonical collections of traditions and a few other works, omitting the Isnâd and adding after each Ḥadîṣ the abbreviated name of the work from which the tradition is taken. The addition of a reference, after a Ḥadîṣ, is the point of difference in the arrangement of Maṣâbîḥ and the present work. The work is divided into 25 Kitâbs, and sub-divided into various Bâbs; and some of the Bâbs are divided into Faṣls.

Author: Shaikh Mubârak bin Arzânî ar Ruhtakî al Banârasî شيخ مبارك بن ارزاني الرهتكي البنارسي, an Indian scholar of the 13th century A.H.

The first three Kitâbs and a portion of the 4th Kitâb are wanting.

The work begins abruptly with the 14th chapter of the 4th Kitâb, thus:—

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى عليّ واحدة صلى الله عليه عشرا الخ *

There are six lines only of the 14th chapter, after which the 15th chapter of the 4th Kitâb opens thus: الباب الخامس عشر في التشهد.

On fol. 19 the 5th Kitâb begins thus:—

الكتاب الخامس في الجنائز و هو مشتمل على ثمانية ابواب *

The work ends with a Ḥadîṣ of the 27th chapter of the 25th Kitâb (كتاب الفتن), thus:—

م الجاء ابو هريرة من اشد امتي لي حباً ناس يكونون بعدي يود احدهم لو رآني باهله و ماله *

Written in Naskh. Dated, Jawanpore, A.H. 1252.

Scribe: محمد طالع القادري نسباً و الفلواروي البهاري وطناً.

The scribe in the following note, dated A.H. 1252, tells us that the work, before its arrangement, was called Mashâriq al Anwâr, but after being arranged it was named Madârij al Akhbar.

قد تمت هذه النسخة الشريفة من احاديث النبي المصطفى صلى الله عليه و سلم المسمى بمدارج الاخبار و كان اسمه قبل الترتيب مشارق الانوار و الفها شيخ الاسلام و المسلمين شيخ مبارك بن ارزاني الرهتكي البنارسي قدس الله اسراره الخ ...... و ختمت ...... سنة ۱۲۵۲ *

COLLECTION OF ḤADÎṢ FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No. 365.

foll. 499 ; lines 9 ; size 11 × 9 ; 7 × 4½.

مشارق الانوار

MAS͟HÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Ḥadîṣ taken from the author's two works, Miṣbâḥ ad Dujâ and As͟h S͟hams al Munîr, and from As͟h S͟hihâb by Quḍâ'î (*d.* A.H. 454 = A.D. 1064), and from An Najm by Iqlîsî (*d.* A.H. 550 = A.D. 1155). Each tradition is accompanied by a reference to Buk͟hârî and Muslim ; and the work is divided into 12 Bâbs, sub-divided into various Faṣls. Each Faṣl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadîṣ beginning with them. Dr. Rieu, in Br. Mus. Suppl., No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidâyot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphebetical order. See Bûhâr Lib. Cat., vol. ii, p. 30, recently published.

Author : Ḥasan bin Muḥammad bin Ḥasan bin Ḥaider bin 'Ali bin Ismâ'îl al Ḥanafî al 'Umarî حسن بن محمد بن حسن بن حيدر بن علي بن اسمعيل الحنفي العمري commonly called Raḍîaddin (رضي الدين). He was born in Lahore (India), A.H. 577 = A.D. 1181. In his childhood he was taken away by his father to Ġazna, where he completed

* According to this arrangement, which seems to have been observed by very-few authors, all Ḥadîṣ beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Ḥadîṣ and identifying it from the first word of the Ḥadîṣ.

† Though the present work is a collection of Ḥadîṣ from the four works referred to in Mas͟hâriq, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadîṣ from Buk͟hari and Muslim.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A.H. 615 he came to Bagdâd, where he spent his time as a teacher and author. During his stay in Bagdâd, for about 1½ years, he obtained access to the Caliph Nâsir-billâh (A.H. 575–622 = A.D. 1179–1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul in India, where he served for about 17 years. The author, while holding that responsible post, devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Bagdâd, where he permanently settled, and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus : اماته بها حميدا فاقبره ثم اذا شاء انشره الخ A few hours prior to his death in Bagdâd, he asked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225, his dead body was taken away to Mecca as desired by him, and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 360.

For the author's life, see Al Jawâhir al Mudîyah, fol. 886; Bugya by Suyûtî, foll. 179; Tabaqât by 'Alî Qârî, fol. 116ᵇ; Subhat al Marjân, fol. 64ᵇ; Brock., vol. i, p. 360.

Beginning :—

الحمد لله محيي الرمم و مجري القلم الخ *

The following abbreviations are used : خ for Bukhârî, م for Muslim, ق for both of them.

The first Fasl of the first Bâb, which consists of a group of traditions beginning with the word Man (من), begins thus :—

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله

ان يدخله الجنة هاجر في سبيل الله اوجلس في ارضه التي ولد فيهاق *

For other copies of the work, see Br. Mus. Suppl., No. 145; Paris, 737; Alger, 476; Jeni, 280–4; Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with an Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 366.

foll 369; lines 25; size 10 × 6; 7 × 3½

تحفة الابرار

TUḤFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadîs contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muḥammad bin Muḥammad bin Maḥmûd al Bâbartî اكمل الدين محمد بن محمد بن محمود البابرتي, a well-known Ḥanafî scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bâbarta (a town near Baġdâd), A.H. 710 = A.D. 1310; and completed his studies in A.H. 740. At the end of A.H. 740 he was appointed professor in the monastery of Shaikhûnîyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A.H. 780 = A.D. 1380; and left behind him a large number of pupils and compositions. For his life and works, see Ad Durar al Kâminah, vol. ii, fol. 350; Ḥusn al Muḥaḍarah, Hand-list No. 2321, fol. 317; Brock., vol. ii, p 80. The present commentary is in two volumes.

Volume I.

Beginning abruptly thus :—

لها و علی اعراف المجد في محل الحال اى مستعليا على اعراف

المجد كذا قيل و يجوز انّ على اعراف في محل النصب بمفعوليته الخ •

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Ḥâj. Khal., vol. ii, p. 268, mentions a commentary by the same author on Mashâriq, under the title of Tuḥfat al Abrâr. The commentator, on fol. 64, refers to another composition, At Taqrîr, as his own, thus ; و قد ذكرنا معناه و احترازاته في التقرير شرح اصول فخر الاسلام ; and At Taqrîr is admittedly one of the compositions of Akmaladdîn. The above facts give us reason to hold that the present commentary (Tuḥfat al Abrâr) is by Akmaladdîn. For other copies of the work, see Br. Mus., 1575; Cairo, vol. i, p. 335.

No. 367.

foll. 362; lines 25; size 11 × 9; 7 × 4½.

VOLUME II.

Continuation of the preceding volume, ending with the commentary on the last Ḥadîṣ of the 9th Bâb.

The present volume is also incomplete, wanting the comments on the last three Bâbs of Mashâriq.

Both the volumes are written in Naskh. Not dated; but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii) were in the possession of one Amînaddîn Muḥammad, indicates that the MSS. were written in or before that date.

No. 368.

foll. 136; lines 29; size 11½ × 7½; 8¼ × 4½.

مبارق الازهار

MABÂRIQ AL AZHÂR.

Another commentary on Mashâriq, by 'Abdallaṭîf bin 'Abdal-'azîz عبد اللطيف بن عبد العزيز, commonly called Ibn al Malik (ابن الملک), a scholar and traditionist of the 9th century A.H., the dates of whose birth and death are not fixed by his biographers.

Beginning :—

الحمد لله على هديه الهداية و الاسلام ، و عطيه الدراية و الاعلام ......

و بعد ...... يقول عبد اللطيف بن عبد العزيز المعروف بابن الملک ......

و سميته بمبارق الازهار في شرح مشارق الانوار الخ *

For other copies of the work, see Brock., vol. i, p. 361; Berlin, Nos. 1323-24; Wien, 1551; Paris, 758-9.

Written in good Naskh. Dated, A.H. 1061.

Scribe: حسن بن عبد الغفار.

No. 369.

foll. 427; lines 11; size 10 × 6; 7 × 3¾.

بوارق الانوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr.

By Ḥâmid bin Muḥammad bin Isḥâq حامد بن محمد بن اسحاق.

Both author and work are unknown. The following author's colophon, containing the words قد وقع الفراغ من بياض كتاب بوارق الانوار سنه ١٠٢٢ (the completion of the draft of Bawâriq took place in A.H. 1022), indicate that the author was alive in A.H. 1022:—

قد وقع الفراغ من بياض كتاب بوارق الانوار من صحاح الاخبار بعون الله الغفار و رسوله المختار و اصحابه الاخيار و آله الابرار سنه ١٠٢٢ *

Beginning:—

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد لله العلام ......

... اما بعد قال الحقير الراجي الى رحمة الله الخلاق حامد بن محمد بن اسحاق جعله حامدا فى الافاق الخ *

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim, indicating however in every case the original division observed in Mashâriq (الكتاب الاول في النيات). The division observed in Mashâriq is indicated thus:—

الباب فيها اوله انَّ م انَّ اللهَ لا ينظر الى صوركم الخ *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs.

Written in good Naskh. Dated A.H. 1022.

WORKS ON ḤADÎṢ ON MISCELLANEOUS SUBJECTS.*

No. 370.

foll. 130; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

الادب المفرد

AL ADAB AL MUFRAD.

A very useful work on Ḥadîṣ dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Bâbs.

By Muḥammad bin Ismâ'il al Bukhârî محمد بن اسمعيل البخاري, (*d.* A.H. 256 = A.D. 870, see Lib. Cat., vol. v, part i, p. 13).

Beginning:—

باب قول الله تعالى و وصينا الانسان بوالديه احساناً حدثنا ابو الوليد قال حدثنا شعبة ...... سألت النبي صلى الله عليه و سلم اي العمل احب الى الله تعالى قال الصلوة على وقتها قلت ثم اي قال ثم بر الوالدين الخ *

The work ends with the last chapter, thus:—

لا يكن بغضك تلفا الخ *

Neither the name of the author nor the title of the work is given anywhere in our copy; but the fact that Muḥammad bin 'Abdarraḥmân as Sakhâwî (*d.* A.H. 902 = A.D. 1497), in his work Al Jawâhir (see Hand-list, No. 1415), on fol 17, quotes the following Ḥadîṣ from Bukhârî's Al Adab al Mufrad: و عن ابي سعيد الخدري رضى الله عنه عن النبي صلى الله عليه و سلم قال خصلتان لا يجتمعان في مؤمن البخل و سوء الادب رواه البخاري في الادب المفرد, which finds place here on fol.

---

* The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Ḥadîṣ concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Ḥadîṣ. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theology, theosophy or ethics, is left out.

34b, at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî. Again, Bukhârî's Adab al Mufrad, without beginning, is mentioned in Ithâf, p. 7; and the last Ḥadîṣ of the work quoted in Ithâf is the same as the last Ḥadîṣ in this copy. Bukhârî collected the Ḥadîṣ in the present work from his own sources.

The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.H. 1306, is noticed in the Rampûr Library (see Rampûr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 371.

foll. 180; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عمل اليوم و الليلة

'AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Hadîṣ, dealing with prayers (ادعية) relating to each of 410 acts connected with day and night, divided into 410 chapters.

By Abû Bakr Aḥmad bin Muḥammad bin Isḥâq as Sunnî ابوبكر احمد بن محمد بن اسحاق السني, a traditionist and a pupil of Nasâ'î (*d.* A.H. 302 = A.D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Ḥuffâẓ, vol. iii, p. 151; Mir'ât al Janân, fol. 122; Brock., vol. i, p. 165. Nasâ'î, the author's Shaikh, is also known to have composed a work on the present subject, under the same title; but the present work is regarded as more valuable and useful than Nasâ'î's. The present copy begins with the Isnâd, thus:—

الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخر الدين

ابو الحسن علي بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن

منصور السعدي المقدسي قرأة عليه و انا اسمع في سنة تسع و ثمانين

و ستمائة قيل له اخبرك الامام تاج الدين ابو اليمن زيد بن الحسن الكندي

قرأة عليه و انت تسمع في سنة اثين و ستمائة فاقربه قال اخبرنا ابو الحسن

سعد الخير بن محمد بن سهل الانصاري قرأة عليه و انا اسمع في سنة اربعين

و خمسمائة قال اخبرنا الشيخ الامام شيخ الشيوخ ابو محمد عبد الرحمن بن احمد بن الحسن الدوني قال اخبرنا القاضي ابو نصر محمد بن الحسن الكسار قال اخبرنا الشيخ ابوبكر احمد بن محمد بن اسحاق السني قال رحمه الله باب حفظ اللسان و اشتغاله بذكر الله *

The above Isnâd tells us that 'Ali bin Aḥmad (*d.* A.H. 690 = A.D. 1291), a prominent traditionist of the 9th century A.H and the author of Mashîkhat (No. 332 above), studied the present work in A.H. 689. The Isnâd of 'Alî bin Aḥmad for narrating the present work commences from Tâjaddîn al Kindî, one of the former's Shaikhs. The chain of the sources of Tâjaddîn ends with the author. As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnâd. An incomplete copy of the work is noticed in Berlin, No. 3505.

Written in fair Naskh.

No. 372.

foll. 26; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

كتاب الاسخياء

KITÂB AL ASKHIYÂ'.

A very rare treatise on Ḥadîṣ, dealing with the excellence of generosity, by Abû'l Ḥasan 'Alî bin 'Umar ad Dâraquṭnî ابو الحسن علي بن عمر الدار قطني (*d.* A.H. 385 = 995, see No. 301 above).

Beginning :—

به التوفيق و الاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان نا جعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي نا عيينة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابى هريرة رضى الله ان رسول الله صلى الله عليه و سلم قال قال الله عز و جل انفق انفق عليك الايه *

This treatise is not mentioned in any catalogue.

A note on the title-page says that the MS. was in the possession of one Muḥammad bin Abî'l Qâsim bin 'Abdalḥamîd Ash Shâfi'î من كتب الفقير الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي.

Written in good Naskh. Not dated, apparently 6th century A.H.

No. 373.

foll. 82; lines 27: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكل الحديث

MUSHKIL AL ḤADÎṢ.

This old copy of a useful work, designated on the title-page "Mushkil al Ḥadîṣ," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihîn (see, for a description of the theories of these two sects, Shahrastanî, Harbrucker's translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Ḥadîṣ is followed by an explanation supported by the Qur'ân, and other Ḥadîṣ in refutation of the explanation offered by those two sects.

Author: Abû Bakr Muḥammad bin Ḥasan bin Fûrak ابوبكر محمد بن حسن بن فورك, an eminent Sunnî follower of 'Ash'arî (*d.* A.H. 324 = A.D. 936), and a native of Isfahân. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irâq and Nîshâpûr; subsequently he came to Ġazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nîshâpûr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nîshâpûr, where it was buried. Ibn Mulaqqin, in his Ṭabqât, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sulṭân Maḥmûd of Ġazna, misunderstanding the author's declaration that نبينا صلى الله عليه و سلم ليس هو رسول الله اليوم لكنه كان رسول الله (the Prophet is not the messenger of God at present; but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see Mir'ât al Janân, fol. 244ª; Ṭabaqât ash Shâfi'îyah by Ibn Shuhba, fol. 25ª; Brock., vol. i, p. 166.

Beginning:—

الحمد لله المتفضل بنعمته المستطول بايادية و تنبه الذي خص من شاء بهدايته من غير حاجة .... اما بعد فقد وقفت اسعدكم الله

بمطلوبكم ...... الى املاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية
عن رسول الله مما يوهم ظاهرة التشبيه .... و ذكرتم ان اهل البدع
نحو الجهمية ، المعتزلة و الرافضة و الجسمية و من ناصب هذه الفرقة بالعداوة
من سائر اهل الاهواء الباطلة .... يقصد دائماً .... بنقل هذه
الاخبار و يوهم بذلك التلبيس على الضعفاء الخ *

The title is not given in the body of the work, and no particular title of the work is known; hence a copy is noticed in Lied., No. 1734, under the title of الكلام على الاحاديث المشهورة التي ظاهرها التشبيه, and another copy of the work, without any title, is mentioned in Br. Mus., Suppl., No. 1404, as a treatise of Ibn Fûrak. In the colophon it is designated: بيان ما اشكل ظاهره من صحيح الحديث مما يوهم التشبيه.

Another work, under the title of Mushkil al Ḥadîṣ wa Garibuhu, is noticed in Ragib, No. 180; but the subject of the work noticed in Ragib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734, and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

Written in fair Naskh. Dated, A.H. 607.

No. 374.

foll. 125; lines 26; size 9½ × 6½; 7½ × 9½.

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUḌ ASH SHIHÂB.

A commentary on 984 Ḥadîṣ mentioned in Rauḍ ash Shihâb, the commentator's own work dealing with the special merits of the Prophet, by Aḥmad bin Maḥmûd bin Mas'ûd al Qûnawi احمد بن محمود بن مسعود القونوي. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125ᵃ of the present work, however, tell us that the author was a pupil of Shaikh Abû Sa'îd bin Abî al Khair, a famous Ṣûfî of the 5th century A.H.; see Berlin, No. 3568.

كما قال الشيخ ابو سعيد بن ابي الخير شيخي و منه رحمة الله عليه الانس بالخلق غم واقع و الانس بالحق نور ساطع الخ *

The Ṣûfî Abû Sa'îd bin Abi'l Khair was a contemporary of Abû 'Alî Ibn Sîna (*d.* A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning :—

الحمد لله وحده و صلوته على من لا نبي بعده و الحمد لله الذي بنعمته تتم الصلوة .... و بعد فيقول العبد المفتقر الى رحمة ربه و غفرانه احمد بن محمود بن مسعود القونوي ...... لما فرغت من تأليف روض الشهاب ...... في بيان النبوة و الآداب الشرعية .... سألني بعض اخواني ان اذكر الالفاظ النبوية و اقتصر على معانيها......و سميته المنتقى من روض الشهاب *

Written in fair Naskh. Dated, A.H. 1273.
Scribe : احمد بن علي بن محمد المالكي.

No. 375.

foll. 192 ; lines 15 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5.

انس المنقطعين

UNS AL MUNQAṬI'ÎN.

A work on a collection of 300 Ḥadîṣ on ethics, followed by 300 edifying narratives. The Isnâd is omitted throughout. The work is divided into two parts, bound in one volume.

Author : Al Mu'âfa bin Ismâ'îl bin Ḥasan bin al Ḥusain المعافى بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the Qur'ânic branches and in traditions. He was born in Mauṣil, A.H. 551 = A.D. 1156, and died in A.H. 630 = A.D. 1233 ; see Br. Mus., Suppl. No. 112 ; Brock., vol. i, p. 358.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله اجمعين ...... قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

ابي السفن غفر الله له و رحمه استخرت الله في جمع كتاب يشتمل على ثلاثمائة حديث عن رسول الله صلى الله عليه و سلم *

The first part ends on fol. 89ᵃ, thus :—

تم الجزو الاول من كتاب انس المنقطعين بحمد الله و عونه يتلوه الجزو الثاني و الحديث الحادي و الخمسون بعد المائة *

The second part begins on fol. 89ᵇ, thus :—

الحديث الحادي و الخمسون بعد المائة قال رسول الله صلى الله عليه و سلم ما من مسلم اطعم اخاه حتى يشبعه الخ *

The work ends with a Khâtimah, consisting of the different names of the Prophet.

For other copies of the work, see Goth., 612 ; Berlin, Nos. 877-6 : Br. Mus., Suppl., No. 114 ; Cairo, vol. i, p. 273 ; Alger., 815–20 ; Escur., 445.

Written in good Naskh. Not dated, apparently 7th century A H.

Foll. 1–14 are written in a later hand, apparently of the 10th century A.H.

No. 376.

foll. 240; lines 25; size 10½ × 7; 8½ × 5.

الترغيب و الترهيب

AT TARĠÎB WA AT TARHÎB.

A work on a collection of Ḥadîṣ, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes.

Author: Abû Muḥammad ʿAbdalʿaẓîm bin ʿAbdalqawî al Mundirî ابومحمد عبد العظيم بن عبد القوي المنذري, an eminent scholar, professor, author and traditionist. He was born in Egypt, A.H. 581 ; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in Ḥadîṣ as well as in jurisprudence. For a short time he delivered lectures in Jâmi.

Ẓâfir in Egypt, and then he was appointed a professor of Ḥadîṣ in the Kâmilîyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

Besides the works mentioned in Brock., the following works of the author are enumerated in Ḥuffâẓ :—

I Mu'jam (in two volumes).

II. Mukhtaṣar Ṣaḥîḥ Muslim.

III. Mukhtaṣar u Abî Dâ'ûd.

He died in A.H. 656 = A.D. 1258. For the author's life, see Ḥuffâẓ, vol. iv, p. 228; Mir'ât al Janân, fol. 413; Ṭabaqât Ibn Shuhba, fol. 80; Brock., vol. i, p. 363.

VOLUME I.

Beginning :—

الحمد لله المبدي و المعيد الغني الحميد ذي العفو الواسع و العقاب الشديد الخ *

The author says in the preface that, after composing Mukhtaṣaru Abî Dâ'ûd and al Khilâfîyat, he undertook the compilation of the present work. Most of the Ḥadîṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Ḥadîṣ.

For other copies of the work, see Paris, Nos. 740–41; Berlin, Nos. 1328–31; Cairo, vol. i, p. 108.

Written in good Naskh. The title of the work, and the name of the author on the title-page are written on a gilt ground within gold-ruled borders.

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449).

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن حجر الذي بخطه في مجالس اخرها يوم الاحد السادس و العشرين من شهر رجب الفرد سنة ست و خمسين و ثمانمائة حسبنا الله و نعم الوكيل *

No. 377.

foll. 239 ; lines 15 ; size 10⅓ × 7 ; 8 × 5.

Volume II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Alî bin Aḥmad al Qalqas͟handi (*d* A.H. 885 = A.D. 1400), a well-known Shâfi'i scholar and traditionist, who worked as professor of tradition in the Madrasah Ṣalâḥîyah of Egypt and in some other Madrasahs (see Mu jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Ḥajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اصل sic بخط شيخنا
شيخ الاسلام و الحفظ sic احمد بن علي بن حجر تغمده الله برحمته سنه
ست و خمسين و ثمانماية الحمد لله اولا و آخرا صلى الله و آله و صحبه
و سلم قاله و كتبه الفقير علي بن احمد القلقشندي الشافعي حامدا و مصليا *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Alî bin Aḥmad al Qalqas͟handî.

II. Another note, written by Muḥammad bin S͟haik͟h 'Alî, tells us that he studied from the present MS., under his father, in A.H. 1066,

الحمد لله وحده بلغ العبد الفقير الحقير المقر المعترف بالذنب
و التقصير محمد بن الشيخ على sic قرأة على والده المذكور ....
سنة ست و ستين و الف من الهجرة الخ *

Neither volume is dated ; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

foll. 273; lines 30; size $10\frac{1}{2} \times 7$; 8×6.

The Same.

Another copy of the same, in two volumes bound together. The first volume ends on fol. 192 and the second begins on fol. 193 Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, A.H. 1143.

Scribe: حسين بن احمد الغفاري.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A.H. 1143 for the use of Muḥammad bin Ismâ'îl bin Ṣalâḥ, one of the Amîrs of Ṣan'â' (in Yaman), and a well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. i runs thus:—

تم الجزء الاول من الترغيب و الترهيب ...... و كان تمام نسخ الجزء الاول ...... سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن صلاح الامير ...... بخط افقر العباد حسين بن احمد الغفاري ٭

The second volume has a similar note at the end.

No. 379.

fol. 243; lines 25; size $10\frac{1}{4} \times 7$; 8×5.

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H. 835.

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Ḥasan bin 'Alî al Qayyimî, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Br. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق الشرعي حسن ن علی القيومي sic يومئذ بالجامع
الزاهدي بالمقسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Muṣṭafâ bin Aḥmad bin ‘Alî inspected the MS., in A.H. 1107.

تشرف بالنظر في هذا الجزء العظيم .... افقر العباد الى رحمة
ربه مصطفى بن احمد بن علي الصباغ رابع عشر ذی قعدة سنه ۱۱۰۷ *

IV. One ‘Ubaid az Zawwâdi also inspected the MS., in A.H. 1127.

تشرف بالنظر في هذا الجزء ...... افقر العباد عبيد بن sic الزوادي *

V. One Aḥmad bin Muḥammad al Waḥshî went through the MS., in A.H. 1095.

اطلع على هذه الكتاب الفقير الراجي الى عفو ربه القدير احمد بن
محمد الوحشي المالكي سنه ۱۰۹۵ *

VI. One Aḥmad bin Ibrâhîm al Mâlikî also went through the MS., in A.H. 1116.

طالع هذا الجزء العبد الفقير الراجي عفو ربه القدير احمد بن ابراهيم
المالكي سنه ۱۱۱۶ *

No. 380.

foll. 40 ; lines 22 ; size 9 × 6½ ; 9 × 4½.

الباعث على انكار البدع و الحوادث

AL BÂ‘IṢ ‘ALÂ INKÂR AL BIDA‘I WA AL ḤAWÂDIṢ.

A collection of Ḥadîṣ, dealing with the illegality of some newly introduced prayers in Islâm, and especially صلوة الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Sha‘bân, as appears from the following passage in the work: و اما صلوة الرغائب فالمشهوربين الناس اليوم انها تصلى بين العشائين ليلة اول جمعة في شهر رجب و قد سبق فيما حكاه الامام ابوبكر الطرطوشي زمان حدوثها و ظهورها و سبق فی الحكاية ايضاً ان صلوة ليلة النصف من شعبان كانت تسمى صلوة الرغائب الخ *

Author: Abû Muḥammad 'Abdarraḥmân bin Ismâ'îl bin Ibrâhîm ابو محمد عبد الرحمن بن اسماعيل بن ابراهيم, commonly known as Abû Shâma. He was born in Damascus, A.H. 599 = A.D. 1302; and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur'ânic branches, tradition and jurisprudence. He is also known as an historian; and his work, Ar Rauḍatain fî Akhbâr ad Daulatain (see Hand-list, No. 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A.H. 662 he was appointed Principal of Dâr al Ḥadîṣ Ashrafîyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268; see Ṭabaqât Ibn Mulaqqin, fol. 117; Brock., vol. i, p. 317.

Beginning:—

الحمد لله هادی الورى طرق الهدى و زاجرهم عن اسباب التهلكة و الردى و صلوته و سلامه على عباده الذين اصطفى الخ *

The author succeeded in the present work in proving that the Ḥadîṣ in favour of صلوة الرغائب is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A.H. 1302.

No. 381.

foll. 110; lines 15; size 9 × 5; 6½ × 3.

كتاب في الحديث

KITÂB FÎ AL ḤADÎṢ.

A work on Ḥadîṣ, designated on the title-page Kitâb fî Ḥadîṣ, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abû 'Abdallâh Muḥammad bin 'Umar bin Muḥammad al Bagawî ابو عبد الله محمد بن عمر بن محمد البغوي. Neither the author nor the work is to be traced in any catalogue; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السنة

ابو عبد الله محمد بن عمر بن محمد البغوي رضی الله عنه قال اخبرنا
ابو نصر بن احمد بن عبد الملک الخاقاني قال قال اخبرنا الشيخ الصالح
بن احمد بن احمد العطا ری الرازي قال حدثنا مرزبان ابو علي قال حدثنا
محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطي قال حدثنا
سمعان المهدي قال حدثنا انس بن مالک قال قال رسول الله صلی الله
عليه و سلم ان امتی في سائر الامم کالقمر في النجوم *

The work is divided into the following 11 Bâbs :—

I. Foll. 9 -33ª الباب الاول في عقوبة ترک الصلوة.
II. Foll. 33ᵇ-41ª الباب الثاني في عقوبة شرب الخمر.
III. Foll. 41ᵇ-44ª الباب الثالث في عقوبة الزاني.
IV. Foll. 44ᵇ-46 الباب الرابع في عقوبة اللائط.
V. Foll. 47 -50ª الباب الخامس في عقوبة آکل الربا.
VI. Foll. 50ᵇ-58ª الباب السادس في عقوبة النائحة.
VII. Foll. 58ᵇ-61 الباب السابع في عقوبة مانع الزکواة.
VIII. Foll. 62 -70ª الباب الثامن في عقوبة قاتل النفس.
IX. Foll. 70ᵇ-74 الباب التاسع في عقوبة الو الدين.
X. Foll. 75 -90 الباب العاشر في النهی عن المزامير و المغاني.
XI. Foll. 91 -108 الباب الحادی عشر في اهوال يوم القيمة.

The scribe, Mullâ Muḥammad Ibrâhîm al Ḥiṣârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bibî 'Â'i̲s̲h̲a, the daughter of a certain Amîr Ibrâhîm Chalpî :—

تمام شد این کتاب بتاریخ ۱۱ شهر جمادی الثاني روز چهارشنبه سنه
۱۱۴۹ راقمه فقیر ملا محمد ابراهیم حصاري غفر الله ذنبه برای خواندن
عصمت پناهي مريم مکاني بي‌بي عائشه بنت اقبال و اجلال پناه ابراهیم
چلبي طال عمره *

One Ibrâhîm Chalpî, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Nas̲k̲h̲.

A note at the end of fol. 109, by Bîbî 'Â'i̲s̲h̲a, says that she was the owner of the MS. : ملت الفقيرة عائشة بنت ابراهيم عفی الله عنها.

No. 382.

foll. 25 ; line 9 ; size 9 × 5 ; 6 × 3.

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Ḥadîṣ, taken from Shihâb, a work on Ḥadîṣ dealing with ethics by Quḍâʻî (*d.* A.H. 454 = A.D. 1064).

By an anonymous scholar, who says in the preface that he noticed a treatise by Ḏû an Nasabain ʻUmar bin Ḥasan (*d.* A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Ḥadîṣ taken from Quḍâʻî's work. A treatise dealing with the Ḥadîṣ of Quḍâʻî, by Ḏû an Nasabain, is mentioned in Ḥuffâẓ, vol. iv, p. 213, as having been composed under the order of Sulṭân Kâmil of Egypt (A.H. 615-635 = A.D. 1218-1238): وامر (الكامل) ان يعلق شيأ على كتاب الشهاب فعلق كتابا تكلم فيه على اسانيده و اراه الكامل. Our present anonymous author finds that Ḏû an Nasabain omitted 13 genuine Ḥadîṣ in his treatise; hence the present work contains 210 genuine Ḥadîṣ, as compared with 197 mentioned by Ḏû an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد نفسه و صلى الله على خير خلقه محمد رسوله الذي اناربه الدين و اطلع شمسه و سلم تسليماً اما بعد فقد استخرت الله سبحانه و تعالى في جمع هذا الكتاب المنير من كلام سيد المرسلين و ذلك ندي لما تأملت كتاب الشهاب للقضاعي رحمة الله عليه فوجدت خط سيدنا الفقيه الامام العارف ذوالنسبين رحمة الله عليه مكتوباً منكتا على كل مايحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة و الباطلة و الموضوعة و المنكر .... حسب ما صححه سيدنا العارف ذو النسبين الخ *

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Ḏû an Nasabain, and are not used for Quḍâʻî and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Ḏû an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 383.

foll. 93; lines 21; size 8 × 6; 6 × 4.

بديع التذكار فيما ورد في فضل
الخيل من الا خبار

BADÎ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAILI MIN AL AKHBÂR.

A work on Hadîs without Isnâd, dealing with the excellence of horses, with their good and bad points and colours, and with horse-racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abû Muhammad 'Abdal Mu'min bin Khalaf bin Abi'l Hasan bin Sharaf ad-Dimyâtî ابو محمد عبد المؤمن بن خلف بن ابي الحسن بن شرف الدمياطي, a well-known scholar versed in jurisprudence and philology, and a noted traditionist of his age. He was born in Tûn (a town in Dimyât), A.H. 613 = A.D. 1217, where he studied the Qur'ânic branches, jurisprudence and philology, and afterwards devoted himself to the study of Hadîs. In A.H. 636, in order to perfect himself in the same, he visited Egypt, Bagdâd, Arabia and some other places, and attended lectures on Hadîs under numerous well-known Shaikhs. The number of the author's Shaikhs, as stated in Huffâz, exceeds 1300. He was the first professor of Hadîs in the Mansûrîyah Madrasah of Cairo. He also worked as a professor in the Zâhirîyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305; see Tabaqât Ibn Shuhba, fol. 112; Isnâwî, fol. 202; Huffâz, vol. iv, p. 268; Brock., vol. ii, p. 73.

Beginning:—

قال الشيخ الامام العالم العلامة شرف الحفاظ قدوة العارفين ...... شرف الدين ابو محمد عبد المؤمن بن خلف الدمياطي ...... الحمد لله ان هدانا للعلم ...... اما بعد فقد سئلت عما ورد في الخيل من الخير الجم و ما يستحب من الوانها .... و ما يكره من شيأتها كا الشكل و الرجل و ما روي في اقتنائها من البركة و الشوم و ما جاء في اسباقها ... *

For other copies of the work, see Paris, No. 2816; Bodl., i, p. 384; Lee, No. 139.

Written in fair Naskh. Not dated, apparently 11th century A.H.

Foll. 88–93. A treatise on the same subject, by Muḥammad bin Waḥîd محمد بن وحيد.

Beginning:—

الحمد لله الذي كرم الانسان علي ما خلق في الارض ... و بعد فاني جمعت في هذه الاوراق من الاخبار التي وردت في الخيل الخ *

Neither the author nor the treatise is mentioned in any catalogue.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 384.

foll. 29; lines 15; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU'AB AL ÎMÂN.

An abridgment of Shu'ab al Îmân, a work of Baihaqî (*d.* A.H. 458 = A.D. 1066) on Ḥadîṣ dealing with the 77 important Islamic beliefs.

By Abû Ḥafṣ 'Umar bin Nûraddin Abî'l Ḥasan 'Ali bin Aḥmad bin Muḥammad ابو حفص عمر بن نور الدين ابى الحسن علي بن احمد بن محمد. He was born in A.H. 723 = A.D. 1323: and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Ṭûlûn of Egypt. With reference to 'Îsâ's post (of Mulaqqin), the author is called Ibn al Mulaqqîn (the son of Mulaqqin). His own father, on account of his special merit in grammar, was commonly called Abu'l Ḥasan an Naḥwî; hence our author is also called Ibn Abî'l Ḥasan Naḥwî. The author, in the colophon of an autograph copy of his work, Tuḥfat al Muḥtâj (see Hand-list, No. 819), designates himself by the latter name, thus:—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن على بن احمد بن محمد الانصاري الشهيربابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (*d.* A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Mug̱laṭâ'î (*d.* A.H. 762 = A.D. 1361) and others and became famous for his learning, and was appointed a professor of Ḥadîs in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâḍî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (*d.* A.H. 771 = A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804 = A.D. 1404; see Tabaqât Ibn Shuhba, fol. 191; Brock., vol. ii, p. 92.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين ...... و بعد فقد تكرر السوال من بعض كبار العلماء فى السوال عن عدد شعب الايمان الخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

No. 385.

foll. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4.

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

foll. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

البذل الماعون في
فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FAḌL AṬ ṬÂ'ÛN.

A most valuable and old copy of Al Badl al Mâ'ûn fi Faḍl at Ṭâ'ûn, a work on Ḥadîṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Aḥmad bin 'Alî bin Ḥajar al 'Asqalânî احمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning :—

الحمد لله علي كل حال و نعوذ بالله من حال اهل النار و نسأله العفو في الدنيا و الاخرة انه هو العفو الغفار ... . اما بعد فقد تكرر سوال الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه الخ *

The author occasionally offers explanations of certain of the Hadiṣ. The work is divided into the following 5 Babs :—

I Foll. 1–4 الباب الاول في مبدأه.
II. Foll. 5–23 الباب الثاني في تعريفه.
III. Foll. 24–32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
IV. Foll. 33–35 الباب الرابع في حكم الخروج من البلد الذي يقع بها و الدخول اليها
V. Foll. 36–42 الباب الخامس في مايشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10ª, which tells us that the MS. was studied by Burhânaddîn (*d.* A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم قرأة عليّ و عرضاً بالاصل كتبه جامعه), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43–46. A treatise on 20 Hadîṣ, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar 'Asqalânî.

Written in fair Naskh, but on different paper from the earlier foll

Beginning .

الحمد لله و سلام علي عباده الذين اصطفى اما بعد فقد انتقيت في هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف في يومه و ليلته الخ *

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامعه شيخنا شيخ الاسلام شهاب الدين احمد بن علي قدتم فى صبيحة الحادي و العشرين من شوال سنه ثمان و اربعين و ثمانمائة

Though the scribe does not reveal his name, yet the words قال جامعه شيخنا ("the compiler, my teacher, said") in the above colophon lead us to suppose that the scribe was a pupil of Ibn Ḥajar, the author.

No. 387.

foll. 23 ; lines 25 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Ḥadîṣ (without Isnâd), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihâbaddin Aḥmad bin 'Alî bin Ḥajar شهاب الدين احمد بن علي بن حجر (*d.* A.H. 852 = A.D. 1449 ; see Lib. Cat., vol. v, part i. p. 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Ḥajar as the author of the work ; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafîaddîn as the author. But the fact that Ibn Ḥajar also designates himself Ṣafîaddîn in the preface of the India Office MS. No. 186 (صفى الملة والدين احمد بن علي المروف بابن حجر) gives us reason to conclude that the same Ibn Ḥajar, mentioned in the preface of the India Office MS. No. 186, is the Ṣafîaddîn mentioned in the preface of our copy No. 388 and India Office No. 187. Thus all the above-noted MSS. agree in designating Ibn Ḥajar as the author of the work. Brock., vol. ii, p. 67, includes this work in the list of the compositions of Ibn Ḥajar. Ḥâj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajarî as the author. Since the contents of all the copies which have been mentioned above are

identical, ard only the wording of che preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning :—

الحمد لوليه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات مما صنفه الشيخ شهاب الملة والدين احمد بن علي بن محمد بن احمد العسقلاني الخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadîṣ in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadîṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadîṣ directing attention to eleven acts at a time.

For other copies of the work, see India Office, Nos. 186-87; Pet., No. 233.

Written on thick Kas͟hmîrî paper, in beautiful S͟hikas͟ht S͟hafî'a Âmiz Nasta'lîq, within gold-ruled borders.

Dated, Kas͟hmîr, A H. 1102.

No. 388.

foll. 20; lines 15; size 7½ × 4½; 5 × 3½.

The Same.

Another copy of the same. Written in good Nask͟h. Dated, A.H. 1071.

Beginning :—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم الميعاد صنفها الصفى المعتمد الخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Aḥmad bin Muḥammad al Abraji, and the other by Ṣafî (one of the designations of Ibn Ḥajar).

No. 389.

foll. 47 ; lines 13 ; size 15 × 7 ; 7 × 6.

The Same.

Another copy of the preceding work.

Beginning :—

الحمد لله في كل حين و اوقات و الصلواة على رسوله اشرف الخلق و البريات هذه منتخبات مما صنفه الشيخ شهاب الملة و الحق و الدين احمد بن على بن احمد العسقلاني الخ *

There are occasional marginal notes, consisting of explanations of Ḥadîṣ in Urdu ; and there is also an Urdu translation of each Arabic line.

Written in Naskh. Not dated, apparently 12th century A.H.

No. 390.

foll. 116 ; lines 26 ; size 8½ × 6 ; 6½ × 4½.

شرح الصدور في شرح
حال الموتى في القبور

SHARḤ AṢ ṢUDÛR FÎ SHARḤI ḤÂL AL MAUTÂ FÎ AL QUBÛR.

A work on Ḥadîṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS No. 395 below.

By Jalâladdîn ʻAbdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن ابى بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning :—

الحمد لله الذي ايقظ من شاء من سنة الغفلة و رفع من احب لقائه الى عليين الخ *

The author, in the preface, says that the present work is an enlargement of At Tadkirah, a work of Qurṭubî (d. A.H. 672 = A.D. 1273) on the present subject.

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: هلال بن علي الهلالي.

No. 391.

foll. 139; lines 19; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

foll. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$

الفوز العظيم فى لقاء

الكريم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقائه و الصلواة و السلام على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته تشرح الصدور بشرح حال الموتى و القبور ...... و كان حجمه كبير بحيث بقصر همة من اقتصر اردت ان الخص منه تلخيصاً ...... فلخصت منه هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii, p. 161.

The following colophon of the author gives the date of composition as A.H. 882: قال مؤلفه رحمه الله تعالى آخر الكتاب و لله الحمد فرغت فى المحرم سنة اثنين و ثمانين و ثمانمائة

Written in fair Naskh. Not dated, apparently 12th century A.H.

No. 393.

foll. 106; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3.

منتخب الاحاديث

MUNTAKHAB AL AḤÂDÎṢ.

Another abridgment of Sharḥ aṣ Ṣudûr (see Nos. 390–1 above), consisting of the Ḥadîṣ quoted in that work, omitting the Isnâd. Neither the present abridgment nor its author is to be traced in any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (Sharḥ aṣ Ṣudûr). This suggestion is supported by the following words in the preface: هذا منتخب الاحاديث التى ذكرتُ في شرح الصدور (This is an abridgment of the traditions which I have quoted in Sharḥ aṣ Ṣudûr.)

Beginning:—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة و صلى الله على محمد و آله و اصحابه .... هذا منتخب الاحاديث التي ذكرت في شرح الصدور في بيان حال الموتى و القبور الخ *

Written in beautiful Naskh, within gold-ruled borders. Not dated, apparently 11th century A.H.

No. 394.

foll. 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3.

The Same.

Another copy of the same. Written in Nasta'lîq. Dated, A.H. 1257.

Scribe: يحيى بن علي.

No. 395.

foll. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

البدور السافرة

AL BUDÛR AS SÂFIRAH.

A work on Ḥadîṣ dealing with the end of the present world, the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي خلق السموات و الارض و جعل الظلمات و النور ...

... ... و بعد فهذا ما تقدم الوعد

به في خطبة كتاب البرزخ من كتاب شاف ... ...

... ... و سميته البدور السافرة في امور الاخرة *

Suyûṭî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work كتاب البرزخ, also called Sharḥ as Ṣudûr, see No. 390 above, which he tells us here was composed in A.H. 884.

For other copies of the work, see A.S., No. 1676; India Office, No. 176; Alger., No. 853; Cairo, vol. ii, p. 146.

Written in good Naskh. Dated, A.H. 974.

Scribe: بركات بن علي.

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muḥammad bin 'Alî ad Dâ'ûdî (*d.* A.H. 945 = A.D. 1538), the author of Ṭabaqât al Mufassirîn (see Hand-list, No. 2390) and a pupil of Suyûṭî, and that the present copy was compared with the original copy: كتبت هذه النسخة من خط الشيخ شمس الدين الداودي المالكي تلميذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

foll. 163; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskh. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjid 'Alî Shâh, the last Muḥammadan King of Oudh.

No. 397.

foll. 102; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

المنهج السوي في الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AṬ ṬIBB AN NABAWÎ.

A work consisting of a collection of Ḥadîṣ dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn ‘Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريک له ...

... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب ...... و رتبته

ترتيب الموجز فى المقاصد و الابواب *

For other copies of the work, see Berlin, No. 6302; Bodl., No. 646; Pet. Rosen. No. 22/43.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 398.

foll. 22; lines 25; size 5×5; $5\frac{1}{3} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى
اجره مرتين

MAṬLA‘ AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadîṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalâladdîn ‘Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين

عبدالرحمن بن ابی بکر السیوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadîṣ, dealing with 10 meritorious acts. *Afterwards he noticed some* more Ḥadîṣ on the subject, which are incorporated with the original 10 Ḥadîṣ in the present work.

Beginning :—

الحمد لله . سلام علی عبادہ الذین اصطفی و بعد فقد وقع الکلام فیمن یوتی اجرہ مرتین فجمعت من ذلک عشرۃ احادیث و نظمتها في ابیات ثم وقفت علی عدۃ اخری فاردت جمع ذلک في هذہ الکراسۃ الخ *

For other copies of the work, see Berlin, Nos. 5587–8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh.

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alî bin 'Umar aḏ Ḏar'î, suggests that the MS. was *transcribed in or before* A.H. 920.

No. 399.

foll. 7; lines 19; size 8 × 6; 5½ × 4.

کتاب الکشف عن مجاوزۃ هذہ الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂḎIHÎ AL UMMAT AL ALF.

A critical treatise on the Ḥadîṣ ان النبی صلی الله علیه و سلم لا یمکث في قبرہ الف سنة (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûtî جلال الدین عبد الرحمن بن ابی بکر السیوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

The above-noted Ḥadîṣ *is fully* discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Ḥadîṣ became apparent to all.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد كثر السوال عن الحديث المشتهر على السنة الناس ان النبى صلى الله عليه و سلم لا يمكث في قبره الف سنة الخ *

For other copies of the work, see Berlin, Nos. 2753–60; Wien, No. 1660; Goth., No. 721; Lied., No. 2051; Paris, Nos. 1546, 350–2; Alger., Nos. 596, 613, 1549.

Written in good Naskh. Not dated, apparently 12th century A.H.

Foll. 5ᵇ-7. Contain quotations from different works.

No. 400.

foll. 144; lines 24; size $7\frac{1}{3} \times 5\frac{1}{4}$; 6×4.

مسالک الحنفاء

MASÂLIK AL ḤUNAFÂ'.

A work on Ḥadîṣ dealing with the privileges and peculiarities of the prayers and benedictions (صلواة) addressed to the Prophet, giving the philology of the word Ṣalât (صلواة), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddîn Aḥmad bin Abî Bakr bin 'Abdalmalik al Qastallânî شهاب الدين احمد بن ابي بكر بن عبد الملک القسطلاني (*d.* A.H. 923 = A.D. 1517; see Lib. Cat., vol. v, part i, p. 61).

Beginning :—

يقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة منقبله و متواه الحمد لله فاتح مسالک ابواب الصلوة على نبيه الكريم لاهل ولايته الخ *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Ḥadîṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Caire, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe: محمد بن علي الحضرمي.

Muhammad bin Muhammad al Bakarî aṣ Ṣiddîqî (*d.* A.H. 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see Khulâṣat al Aṣar, vol. iv, p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي الشافعي سبط ال الحسن خادم الحديث النبوى و السنن عام ١٠٢٧ ء

No. 401.

foll. 144; lines 24; size $4\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 8\frac{1}{4}$.

اتحاف اهل الاسلام بخصوصيات الصيام

ITHÂFU AHL AL ISLÂM BI KHUṢÙṢÎYÂT AṢ ṢIYÂM.

(Designated, on the title-page, Hidâyat al Islâm ilâ faḍâ'il aṣ Ṣiyâm.)

A work on Ḥadîṣ dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muhammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيثمي (*d.* A.H. 974 = A.D. 1666; see Lib. Cat., vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs:—

I. Foll. 1—19ª. الباب الاول في فضائل الصيام.

II. Foll. 19ᵇ—93 الباب الثاني فى احكام الصوم.

III. Foll. 94—109ª. الباب الثالث في رخص الفطر.

IV. Foll. 109ᵇ—144. الباب الرابع فى حكم صوم غير رمضان

Beginning :—

الحمد لله الذي جعل الصوم حصنا حصينا لاوليائه .... اما بعد فقد سنح في مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان اؤلف كتابا في الصوم الخ *

Only one copy of the work is mentioned, viz., in Cairo vol. vi, p. 108.

Written in good Naskh. Dated, A.H. 1086.

No. 402.

foll. 252 ; lines 28 ; size 10½ × 7 ; 9 × 5.

الزواجر عن اقتراف الكبائر

AZ ZAWÂJIR 'AN IQTIRÂF AL KABÂ'IR.

A very useful and popular work on Ḥadîṣ dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيثمي (*d.* A.H. 974 = A.D. 1666, see Lib. Cat., vol. v, part i, p. 202).

Beginning :—

الحمد لله الذي حمى من اجل رافته الخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject ; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Ḏahabî (*d.* A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḥaqq (*d.* A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttaqin, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كتابي بغايت مفيد است پيش ازوي هيچ كس سلوك اين طريق نكرده و درين باب تصنيفي مستقل باين طول و عرض نساخته *

The work consists of a Muqaddimah, which is divided into two Bâbs :

I. The first Bâb deals with كبائر باطنة (internal mortal sins).

II. The second deals with كبائر ظاهرة (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue), dealing with the following points:—

I. التوبة (repentance).

II. ذكر الحشر (descriptions of the day of Judgment).

III. ذكر النار (descriptions of hell).

IV. ذكر الجنة (descriptions of paradise).

For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p. 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف و ذلک بتاريخ يوم الخميس ثاني عشرين رمضان من شهور [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى الله على سيدنا محمد و آله و صحبه و سلم *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

foll. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh ' Âlam (A.H. 1173–1222).

No. 404.

foll. 52; lines 18; size 10½ × 6½; 9 × 4½.

ماثبت بالسنة

MÂ ṢABATA BIS SUNNAH.

A work on Ḥadîṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Ḏû al Ḥijjah.

By ʻAbdalḥaqq bin Saifaddîn bin Saʻdallah ad Dihlawî عبد الحق بن سيف الدين بن سعد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Ṣûfî of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642; see Subḥat al Marjân, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning :—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات الخ *

The present work, as a matter of fact, is an appendix to one of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Ṣûfîs about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadîṣ, and disallows those which are based on weak and false Ḥadîṣ.

In the part dealing with the month of Rabîʻ I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Râmpûr Library, Nos. 318–20. The work was printed in Calcutta, A.H. 1253.

Written in Naskh. Dated, A.H. 1299.

Scribe: عزيز حسن علوي.

No. 405.

foll. 44; lines 25; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Ḥadîṣ dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarraḥîm bin Aḥmad al Qâḍî (ملا عبدالرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و اصحابه اجمعين ..... اما بعد فهذه رسالة في علم الحديث المسمى بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121–3, among works on Asceticism.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 406.

foll. 135; lines 15; size 10×6; 8×4.

التنبيهات

AT TANBÎHÂT.

A work on Ḥadîṣ collected mainly from Mishkât (Nos. 349–353 above) and partly from Shifâ' (see Hand-list, No. 2239) and Al Mawâhib (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author: Walîallâh bin Ġulâm Muḥammad ولى الله بن غلام محمد, a scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4[a]. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1[b], and tells us that Muḥammad Hâshim received the Sanad for narrating the present work and other works of Walîallâh from Faqîrallâh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walîallâh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus :—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له و اصلح اعماله اجازني لهذا الكتاب و لجميع مرويات و مصنفات الشيخ ولي الله بن المولى الافخم و الاستاذ الشيخ العارف بالله الاحد المولوي غلام محمد سيدي و شيخي و سندي و استاذي ... المعروف بمير فقير الله السورتي عن شيخه واستاذه السيد احمد بن حسن ...... عن شيخه المؤلف المولوي ولي الله السورتي قدس الله سره *

Beginning :-

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على سيد المرسلين ...... اما بعد فيقول العبد المذنب الافقر الى الله الغني المسمى بولي الله ابن المولى الاعظم و الاستاذ الاكرم و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشهير بمولوي غلام محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقط من كتاب مشكواة المصابيح الذي لا نظير له في جمع احاديث النبوية من كتب ائمة السلف و من غيره من الكتب المعتبرة كالشفاء و المواهب بعض الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة ...... و سميته بالتنبيهات النبوية في سلوك الطريقة المصطفوية الخ *

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size 9 × 6½ ; 6½ × 5.

الاحاديث في صلة الارحام

AL AḤÂDÎṢ FÎ ṢILAT AL ARḤÂM.

A work on Ḥadîṣ dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبب الينا الايمان و زينه في قلوبنا و كره الينا الكفر و الفسوق و العصيان و اجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON HADÎṢ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10 × 7 ; 8 × 4½.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Ḥadîṣ Qaulî (sayings of the Prophet) and Fi'lî (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

---

* The claim of the author (Suyûṭî) to have collected every Ḥadîṣ in the present work is based on mere presumption. It is hardly possible to limit

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

VOLUME I.

Beginning :—

سبحان مبدأ الكواكب الخ ٭

Though not a complete collection of Ḥadîṣ (see foot-note below), yet being, as it is, a collection of Ḥadîṣ contained in 30 reliable works on Ḥadîṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyûṭî, as the voluminous writer of 600 works, is known to us to be unequalled ; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abû'l Ḥasan Bakrî, a scholar of the 10th century A.H., remarks that Suyûṭî, by the present composition, has put an obligation on the scholars of the world للسيوطي منة على العالمين ; see Itḥâf, p. 129. Below each Ḥadîṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadîṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350-52 ; Cairo, vol. i, p. 325 ; Râmpûr, No. 101.

No. 409.

foll. 182 ; lines 31 ; size 10 × 7 ; 7½ × 4½.

VOLUME II.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter الف followed by ن , thus : اني لا علم كلمة لوقال لذهب عنه ما يجد and ending with Ḥadîṣ beginning with the letter ق

---

the Ḥadîṣ to any particular number ; see commentary on Al Jâmi' aṣ Ṣaġîr (No. 420 below) by Munâwî (*d.* A.H. 1031=A.D. 1622), where he refers to this very fact, thus :— بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها Moreover Suyûṭî himself, after the present composition, noticed a number of Ḥadîṣ omitted in the work, and recorded them in Al Jâmi' aṣ Ṣaġîr (No. 415) and again in Az Ziyâdât. 'Ali Qârî (*d.* A.H. 1014=A.D. 1605) in Istidrâkât and Munâwî in Al Jâmi'al Azhar, even after Suyûṭî's two later compositions on the subject, collected a number of Ḥadîṣ omitted by Suyûṭî. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadîṣ.

No. 410.

foll. 125; lines 31; size 10 × 7; 7½ × 4½.

VOLUME III.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter ک followed by الف, thus:— حرف الكاف كاتم العلم يلعنه كل شئى and ending with Ḥadîṣ beginning with the letter م followed by ن thus: عن علق في مسجد قنديلا الخ. The colophon runs thus:—آخر الجزء الثالث و يتلوه الرابع.

No. 411.

foll. 141; lines 31; size 10 × 7; 8 × 4½.

VOLUME IV.

Continuation of the above, concluding the Ḥadîṣ beginning with the letter م followed by ن, thus:— عن علق ودعة فلا ودع الله له and ending with Ḥadîṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in Naskh; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316; lines 31; size 11 × 7; 8 × 5.

Another copy of Al Jam'al Jawâmi', designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1–66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alî bin Muḥammad, the owner of the present copy. The note runs thus:— بلغ مقابلة على حسب الطاقة بالاصل علي يد مالكه علي بن محمد ... سنه خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimâd Khân (d. A.H. 1077 = A.D. 1666; see Beale's Biographical Dictionary, p. 185), a noble of Shâh Jahan's court. Two 'Azzddîdah of Shâh Jahân are also found on the title-page. One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS. was placed in the Royal Library by the order of Shâh Jahân (A.H. 1037–1063 = A.D. 1628–1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

foll. 408 ; lines 31 ; size 10 × 6½ ; 7½ × 4½.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter ز followed by ي, thus : زينوا مجالسكم بالصلوة ; It corresponds with Vol. I and foll. 1–137b of Vol. II, No. 409, above.

A note on the title-page says that one Luṭfallâh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qâsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H 1027.

Written in good Naskh.

No. 414.

foll. 357 ; lines 21 ; size 8¼ × 6¼, 9 × 4.

زبدة جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nijât).

Collection of the traditions of Jam'al Jawâmi' with the omission of the Isnâd, divided into 110 chapters.

By 'Uqail bin 'Umar al Ḥadramî عقيل بن عمر الحضرمي, a well-known scholar and Ṣûfî of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A.D. 1653. See Khulâsat al Aṣar, vol. iii, p. 114; Al Mashra'ar Rawî, vol. iii, fol. 124.

Beginning :—

بسم الله ...... الحمد لله الذي بين للناس علوما و حكما و اعلاما
الرحمن الرحيم .... باب في ذكر الثقلين روى ان محمدا رسول الله
صلى الله عليه و سلم قال عند الله خزائن الخير و الشر و مفاتيحها الرجال
فطوبى لمن جعله الله مفتاحا للخير الخ *

In the colophon, the author designates the present work Safînat an Nijât.

وقد سمت كتابي هذا سفينة النجاة .... وجميع ما ذكر من

الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, A.H. 1219.

Scribe: عبد الله بن محمد الفارسي

No. 415.

foll. 422; lines 31; size 13 x 8; 7 x 4½.

الجامع الصغير

AL JÂMI' AS ṢAĠÎR.

A collection of the Ḥadîs̤ Qaulî of Jam'al Jawâmi' (Nos. 408–411 above), with the addition of a number of Ḥadîs̤ Qaulî omitted from that work, composed in A.H. 907. The Isnâd is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each Ḥadîs̤.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505), the author of Jam'al Jawâmi'.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of Ḥadîs̤ (Qaulî), and to record the Ḥadîs̤ of the same class noticed by him after the composition of Jam'al Jawâmi'.

Beginning :—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه

الامة امر دينها الخ *

For other copies of the work, see Berlin, Nos. 1353-60; Paris, No. 766; Jeni, Nos. 194–7; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by Ḥusâmuddîn 'Ali Muttaqî (d. A.H. 975 = A.D. 1665; see No. 426 below) with the original.

قوبلت بالنسخة التي قابلها الشيخ علي المتقي من النسخة التي قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان و اربعين و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shâh Waliallâh (d. A.H. 1176 = A.D. 1762 ; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinârs :— هذا كتاب الجامع الصغير معتبر فی الحديث بحوز المدقق المحدث شاه ولي الله اشترى بمكة لخمسة دينار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

foll. 324 ; lines 26 ; size 11 × 7 ; 7 × 4.

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe : مالک بن موسی بن علي

No. 417.

foll. 422 ; lines 30 ; size 12 × 8½ ; 7½ × 4½.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadîṣ of the same category omitted in the original, but taken from Az Zîyâdât and added to the present copy by the scribe. The added Ḥadîṣ is preceded by the word ذيل (continuation).

Az Zîyâdât is the work of Suyûṭî (the author of Al Jâmi‘aṣ Ṣaġîr), and is a collection of Ḥadîṣ omitted in his Al Jâmi‘aṣ Ṣaġîr as well as in Jam‘al Jawâmi‘. See, for other copies of Az Ziyâdât, Berlin, No. 1361 ; Cairo, vol. i, p. 437 ; Jeni, No. 203.

The scribe (محمد بن محمد السخاوي) purposely added the Ḥadîṣ of Az Ziyâdât in the present copy so that scholar and readers may easily be able to know about the Ḥadîṣ omitted in the original work without referring to Az Ziyâdât.

No. 418.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

الكوكب المنير
AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'aṣ Ṣaġîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning :—

الحمد لله الذي اطلع انوار السنة النبوية ...... و بعد فهذا شرح لطيف ... على الكتاب المسمى بالجامع الصغير ...... و سميته الكوكب المنير *

By Shamsaddîn Muḥammad bin 'Abdarraḥmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمي, a Shâfi'î scholar and traditionist, who studied tradition under Suyûṭî, the author of Al Jâmi'aṣ Ṣaġîr, and many others. He is specially known for his merits in philology and poetry. The author of Raiḥânat al Alibbâ mentions him as a recognised poet of his age. He was born in A.H. 897 = A.D. 1491, and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Ḥâj. Khal., vol. i, p. 288.

The following passage by the commentator, quoted by the scribe at the end of vol. ii, gives the date of composition of the present commentary as A.H. 968 :— قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الاربعاء شعبان المكرم سنة ثمان و ستين و تسعمائة For other copies of the work, see Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p. 393.

No. 419

foll. 390; lines 31; size 10 × 7; 8 × 4½.

VOLUME II.

Continuation of the same. It begins with the commentary on Ḥadîs قوله حج نفسك الخ, and ends with that on Ḥadîs اليوم الموعود يوم القيمة الخ.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 311; lines 29; size 14 × 9; 8 × 5½.

فيض القدير

FAID AL QADÎR.

An extensive and useful commentary on Al Jâmi' as Ṣaġîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning:—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه الخ *

By 'Abdarra ûf bin Tâj al 'Ârifîn bin 'Ali bin Zain al 'Âbidîn عبد الروٴف بن تاج العارفين بن علي بن زين العابدين, commonly called Al Munâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Ṣalâḥîyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See Khulâṣat al Aṣar, vol. ii, p. 410; Brock., vol. ii, p. 306.

For other copies of the work, see Pet., No. 59; Alger., No. 507; Jeni, Nos. 223–34; Cairo, vol. i, p. 291.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 421.

foll. 460; lines 35; size 11 × 7½; 7½ × 5½.

Continuation of the above, beginning thus:— باب الهمزة ...... ان البركة تنزل في وسط الطعام and ending as follows:— تم الجزء الثاني ويتلوه الجزء الثالث

Written in good Naskh; not dated. A note, dated A.H. 1106, at the end, which runs thus:— دخل في نوبة اقل العباد علما .... و احوجهم

الى رحمة الله .... صادق بن ابراهيم سنه ١١٠٢ tells us that the MS. was for some time in the possession of one Ṣâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe: محمد بن علي مشرف بن ابراهيم العريسي الشافعي

No. 422.

foll. 540; lines 23; size 8 × 5½; 6½ × 4.

التيسير
AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

Volume I.

Beginning:—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض ..... و سميته التيسير في شرح الجامع الصغير الخ *

Ḥâj. Khal., in vol. i, p. 288, mentions an abridgment of Faiḍ al Qadîr (see Nos. 420–21 above), under the above title (Taisîr), with the same beginning as quoted above; but holds that the abridgment is by some unknown author, as would appear from the following:—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذي علمنا من تأويل الاحاديث الخ *

The statement of the Khulâṣat al Aṣar, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faiḍ al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Ḥâj. Khal. failed to identify the author.

تم الجزء الاول من الشرح .... على الجامع الصغير لسيدنا و مولانا الشيخ عبد الروف المناوي *

No. 423.

foll. 216 ; lines 23 ; size 11 × 7½ ; 7 × 5½.

VOLUME II.

Continuation of the preceding volume, beginning thus :—

اي لفظ البسلمة قد افتتح له كل كتاب من الكتب السماوية المنزلة
قاله صاحب الاستغناء في شرح اسماء الحسنى الخ *

The colophon runs thus :—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا شيخ
عبد الرؤف المناوي *

Written in good Naskh. Dated, A.H. 1055. The name of the scribe is unknown ; but both volumes are written in the same hand.

No. 424.

foll. 214 ; lines 23 ; size 11 × 7½ ; 9 × 5½.

VOLUME III.

Continuation of the above, beginning thus :—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H. 1064, was in the possession of one ʻAbdarraḥmân bin Muḥammad, as appears from the following note :

من نعمة الله على عبده الحقير عبد الرحمن ابن محمد المرحوم
العمري .... سنه اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe : يحيى بن عبد الصمد

No. 425.

foll. 425 ; lines 33 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهج العمال

MANHAJ AL'UMMÂL.

A collection of the Ḥadîṣ of Al Jâmi' aṣ Ṣağîr (see No. 415 above) and Az Ziyâdât (see Berlin, No. 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib. Cat., vol. v, part i, Nos. 223–224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadîṣ contained in the two works of Suyûṭî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadîṣ which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Ḥusâmaddîn al Muttaqî علي بن حسام الدين المتقي, an Indian scholar, Ṣufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ باجن and other Ṣufîs. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân S̲h̲âh (A.H. 932–943 = A.D. 1526–1536) and Maḥmûd S̲h̲âh (A.H. 944–961 = A.D. 1521–1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâḍî of Burhânpûr; but in A.H. 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufî traditionist and scholar of the place. 'Alî Muttaqî is known for his keen and scholarly interest in Suyûṭî's three works, *i.e.*, Al Jam' Al Jâwâmi', Al Jâmi' Aṣ Ṣağîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Ḥadîṣ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadîṣ of Suyûṭî's three works prompted him to undertake the following six compositions based on those works of Suyûṭî :—

I. Manhaj al 'Ummâl, the present work.

II. Ikmâl al Manhaj, a collection of the Ḥadîṣ omitted in Manhaj al 'Ummâl.

III. Ġâyat al 'Ummâl, a collection of Ḥadîṣ contained in the above-mentioned two works, arranged according to the arrangement observed in Manhaj.

IV. Al Mustadrak, a collection of Ḥadîṣ Fi'lî, contained in Suyûṭî's Jama'al Jawâmi', but omitted in Al Jâmi'aṣ Ṣaġîr.

V Kanz al 'Ummâl, a collection of Ḥadîṣ of the two preceding works, Ġâyat al 'Ummâl and Mustadrak.

VI. An abridgment of the preceding work, with the omission of the Isnâd. The arrangements in all the works are the same.

'Alî Muttaqî died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See Akhbâr Al Akhyâr, p. 294; An Nûr as Sâfir, fol. 230; Itḥâf, p. 236; Brock., vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one اتحاف النقي by 'Abdalwahhâb (*d.* A.H. 1001 = A.D. 1592), and the other القول النقي by Al Fâkihânî (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning :—

الحمد لله الذي ميز الانسان بقريحة مستقيمة من سائر المخلوقات الخ *

A copy of the work is mentioned in Cairo, vol. i, p. 433.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 426.

foll. 219; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح منهج العمال

SHARḤ U MANHAJ AL 'UMMÂL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in Manhaj.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus :— هذا شرح منهج العمال بخط مصنفه suggests that the present MS. is an autograph copy.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله اجمعين قوله انما الاعمال اي صحتها او ثوابها قوله فمن كانت هجرته الى آخره اي من قصد وجه الله الخ *

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 427.

foll. 411; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL 'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's Ġâyat al 'Ummâl and Mustadrak, by the same 'Alî Muttaqî علی متقی, see No. 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the Ḥadîṣ contained in Suyûṭî's Jam'al Jawâmi, 'Al Jami'as Ṣaġîr and Az Ziyâdât, which comprise between them Ḥadîṣ collected from the following works:—1–6. Aṣ Ṣiḥâḥ as Sittah, the six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129, 188, 208, 210, 215, 220). 7. Muwaṭṭâ' (see Lib. Cat., vol. v, part i, No. 121). 8. Al Adab al Mufrad (see No. 370 above). 9. Musnad u Abî Da'ûd Aṭ Ṭayâlisî (see Lib. Cat., vol. v, part i, No. 241). 10. Musnad u Aḥmed bin Ḥanbal (see Lib. Cat., vol. v, part i, No. 242). 11. Zawâid u Musnadi Aḥmed bin Ḥanbal. 12. Mustadrak (see Lib. Cat., vol. v, part i, No. 206). 13. Musnad u Abî 'Uwâna (see No. 481 below). 14. Musnad u 'Abd bin Ḥumaid (see Lib. Cat., vol. v, part i, No. 252). 15. Al Mu'jam Aṣ Ṣaġîr (see No. 319 above). 16. Al Mu'jam al Kabîr, by Ṭabarânî. 17. Al Mu'jam al Awsaṭ, by the same Ṭabarânî. 18. Shu'ab Al 'Imân, by Baihiqî. 19. Musannadû Ibn Abî Shaibah. 20. Musannad of Ibn 'Abdarrazzâq. 21. Sunanu Sa'îd bin Manṣûr. 22. Musnad ad Dailimî (see Lib. Cat., vol. v, part i, No. 255). 23. Sunan u Dār Quṭnî. 24. Nawâdir al Uṣûl li at Turmudi. 25. Ṣaḥîḥ u Ibn Haiyyân. 26. Ṣaḥiḥ Ibn Khuzaimah. 28. Aṭ Tâ'rikh of Bukhârî. 29. At Tâ'rîkh, by Khaṭîb. 30. Aṭ Tâ'rikh, by Ibn 'Asâkir. 31. Ḥilyah, by Ibn Nu'aim. 32. Aḍ Ḍu'afa', by 'Uqailî. 33. Al Kâmil, by Ibn 'Adî. 34. Musnad u Abû Ya'la. 35. Al Muntaqa. 36. Aṣ Ṣaḥîḥ li Ibn as Sakan. 37. Tahḏib al 'Âṣâr, by Ibn Jarîr. 38. Tafsîr Ṭabari. 39. Al Jâmi', by 'Abdarrazzâq. 40. Mu'jam u Ibn Qâni'. 41. Al Mukhtârât, by Ḍiyâ'l al Maqdîsî'. 42. Sunanu Baihaqî.

Abû'l Ḥasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûṭî under an obligation, as he has made Suyûṭî's works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûṭî's three works noticed above. The present use-

ful work has been printed in the Dâ irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning:—

حرف القاف من قسم الاقوال و فيه ثلثة كتب القيمه - القصاص - القصص *

The present volume corresponds with pp. 269–337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arḍdîdah, dated A.H. 1129, and two seals, one of 'Aẓîm Khân, dated A.H. 1130, and the other of Wâqif Khân, dated 1143, nobles of the court of Muḥammad Naṣîraddîn Shâh (A.H. 1131–1161 = A.D. 1719–1748).

No. 428.

foll. 456; lines 21; size 12 × 7½; 9 × 5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL.*

An abridgment of Kanz al 'Ummâl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Âṣifiyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: اين نسخهٔ منتخب كنز العمال درمبادلهٔ بعضی کتب که در کتابخانهٔ آصفیه موجود نبودہ بکتاب خانه موسومه باورینٹل پبلک لائبریري بنا نمودهٔ مولوي خدا بخش خان بهادر بانکي پور داده شد.

VOLUME I.

Beginning:—

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الخ *

The Isnâd of the Ḥadîṣ is omitted throughout the work.

---

* A study of the present work, which contains the Ḥadîṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432–35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408–27 above.

No. 429.

foll. 496; lines 21; size 12 × 7½; 9 × 5.

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadîṣ beginning with the letter ع

No. 430.

foll. 496; lines 21; size 12 × 7½; 9 × 5.

VOLUME III.

Continuation of the above volume, beginning with the Ḥadîṣ of حرف العين and ending with the Ḥadîṣ of the letter ي.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Âṣifîyah Library at the beginning and at the end.

No. 431.

foll. 407; lines 35; size 12 × 7½; 9 × 5½.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated; but the above note suggests that it was written in or before A.H. 1053.

No. 432.

foll. 388; lines 29; size 13 × 7; 8½ × 5½.

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos. 428–31 above), in four volumes, dealing with the explanation of the Ḥadîṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadîṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التاليف باني جمعت احاديث التي شرحتها و استدلالاته من منتخب كنز العمال في سنن الاقوال و الافعال المتقي .... الحمد لله رب العالمين والصلوة و السلام على سيدنا محمد و على سائر الانبياء و على آلهم و اصحابهم عدد انفاس ذرات الوجود الظاهرة و الباطنة في الدنيا و الاخرة و اشهد ان لا اله الا الله وحده لاشريك له و اشهد ان محمدا عبده و رسوله .... و سميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a khâtimah. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

foll. 113 ; lines 28 ; size 13 × 9 ; 8½ × 5.

VOLUME II.

Continuation of the above, beginning الرشاد و الهدى وجد قبرة روضة من رياض الجنة الخ , and ending with the last chapter of the 9th book, thus :—

ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين و من تبعهم باحسان الى يوم الدين *

Written as above.

No. 434.

foll. 319 ; lines 29 ; size 13 × 9 ; 8½ × 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus : عن ابى هريرة و لا

تخلني من خانک ,يخ ذ ت ک قط الخ and ending with a portion of the last chapter of the 11th book, thus: فانما اراد ان يعلوه بالسيف قال الرجل لا اله الا الله فلم يقنا هي حتى قتله.

Written as above.

No. 435.

foll. 300; lines 29; size 13 × 9; 8½ × 5.

VOLUME IV.

Continuation of the above, beginning thus:— فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه و سلم

The Khâtimah begins on fol. 42ª, thus: الخاتمة في ذكر بعض مواعظ و خطب وردت عن نبينا محمد صلى الله عليه و سلم

The volume is partly defective at the end.

No. 436.

foll. 123; lines 21; size 11 × 8; 8 × 5.

كنوز الحقائق
KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadîṣ, without Isnâd, from 49 works on Ḥadîṣ, arranged in alphabetical order. The reference to the work from which the Ḥadîṣ is taken is noted below each Ḥadîṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifîn al Munâwî عبد الرؤف محمد بن تاج العارفين المناوي (d. A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning:—

الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكرهم .... و سميته كنوز الحقائق الخ *

For other copies of the work, see Goth., No. 610; Paris, No. 777; Alger, Nos. 517, 874/5, 974; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286; and in Cairo, A.H. 1305.

Written in good Naskh. Not dated; apparently 11th century A.H.

UṢÛL AL ḤADÎṢ.*

No. 437.

foll. 89; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL ḤADÎṢ.

A rare work on the Science of Ḥadîṣ, containing descriptions of 52 classes of Ḥadîṣ, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkîm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyi' (*d.* A.H. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

---

* Uṣûl al Ḥadîṣ, or the principles of the Science of Tradition, deals with the principles according to which Ḥadîṣ are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadîṣ are to be judged. These various points are dealt with, to some extent, in early works on Ḥadîṣ, and in Asmâ'-ar Rijâl (biography of the traditionists); but Kitâb At Taqâsîm wa Al Anwâ' by Ibn Ḥayyân (*d.* A.H. 354=A.D. 965) is the first separate work on the subject known to us. Ibn Ḥajar, on mere presumption, holds Al Muḥdiṣ al Fâṣil Bain Ar Râwî Wa Al Wâ'î by Muḥammad Ḥasan ar Râmhurmuzî (*d.* A.H. 360=A.D. 972) to be the first work on the subject. See Nuzhat, No. 453 below. The present work by Ḥâkim (No. 437), and its supplement by Abû Nu'aim Iṣfahânî (*d.* A.H. 430=A.D. 1030), the pupil of Ḥâkîm, are criticised for omitting the description of many important classes of Ḥadîṣ. The compositions on the present subject of Khaṭîb Baġdâdî (*d.* A.H. 463=A.D. 1071) are specially recognized. He composed a separate work on each class of Ḥadîṣ Muqaddîmah (No. 440 below) of Ibn Ṣalâ'ḥ (*d.* A.H. 643=A.D. 1243), which in fact is an abridgment of Khaṭîb's compositions, is looked upon as an invaluable work. Khaṭîb's and Ibn Ṣalâḥ's works are the main basis for the compositions on the subject by succeeding traditionists. The works of Asmâ'-ar-Rijâl referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, Hand-list, vol. ii, pp. 301–308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, Hand-list, vol. ii, pp. 292-301, 312–323.

Foll. 1—22. Part I.

Beginning :—

اخبرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني قال اخبرنا ابوبكر احمد بن علي بن عبد الله بن خلف بقرأته عليه بنيسا بور في شهر رمضان سنة احدى و ثمانين (ثلثمائة) قال اخبرنا الحاكم ابو عبد الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ قال الحمد لله ذى المن و الاحسان و القدرة و السلطان الذي انشأ الخلق بربوبيته الخ *

The present part consists of descriptions of the following 13 classes :—

1.	foll. 3–7ᵃ.	معرفة عالي الاسناد
2.	foll. 7ᵇ–8ᵃ.	العلم بالنازل من الاسناد
3.	foll. 8ᵇ–9ᵃ.	معرفة صدق المحدث
4.	foll. 9ᵇ–10ᵃ.	معرفة المسانيد
5.	foll. 10ᵇ–11.	معرفة الموقوفات من الروايات
6.	fol. 12.	معرفة الاسانيد
7.	fol. 13.	معرفة الصحابة على مراتبهم
8.	fol. 14.	معرفة المراسيل
9.	fol. 15.	معرفة المنقطع
10.	foll. 16–17.	معرفة المسلسل
11.	foll. 18–19.	معرفة المعنعنة
12.	foll. 20–21.	المعضل من الروايات
13.	fol. 22.	معرفة المدرج

Foll. 23–45. Part II.

Beginning :—

اخبرنا ابوبكر احمد بن علي بن خلف بنيسابور قال الحاكم ابو عبد الله محمد بن عبد الله البيع الخ *

The present part contains descriptions of the following classes :—

14.	foll. 24–26ᵃ.	معرفة التابعين
15.	foll. 26ᵇ–28ᵃ.	معرفة اتباع التابعين

16. fol. 28[b]. معرفة الاكابر من الاصاغر
17. foll. 29–30[a]. معرفة اولاد الصحابة
18. foll. 30[b]–33. معرفة الجرح و التعديل
19. foll. 34–39. معرفة الصحيح و السقيم
20. foll. 40–45. معرفة فقة الحديث

Foll. 46–69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

21. foll. 49–52[a]. معرفة ناسخ الحديث و منسوخه
22. foll. 52[b]–53. معرفة الالفاظ الغريبة فى المتون
23. foll. 54–55[a]. معرفة المشهور من الحديث
24. foll. 55[b]–56. معرفة غريب الحديث
25. foll. 57–60[a]. معرفة الافراد من الحديث
26. foll. 60[b]–66. معرفة المدلسين
27. foll. 67–68. معرفة علل الحديث

Foll. 70–75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

28. foll. 72–74. معرفة الشاذ من الروايات
29. foll. 75–78. معرفة سنن رسول الله صلى الله عليه و سلم
30. foll. 79–81. معرفة الاخبار التى لا معارض لها بوجه من الوجوه
31. fol. 82[a]. معرفة زيادات الفاظ فقهية فى الاحاديث يتفرد بها بالزيادة راوٍ واحد
32. foll 82[b]–85. معرفة مذاهب المحدثين
33. foll. 86–89. معرفة العلوم من مذاكرات الحديث
34. fol. 90[a]. معرفة التصحيفات فى المتون
35. foll. 90[b]–93[a]. معرفة تصحيفات المحدثين فى الاسانيد
36. foll. 93[b]–95. معرفة الاخوة و الاخوات من الصحابة و التابعين و اتباعهم الى عصرنا هذا

Foll. 96–123. Part V.

Begins like Part II, and contains descriptions of the following 7 classes :—

37. foll. 98–99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين

38. foll. 100–104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى عصرنا هذا كل من له نسب فى العرب مشهور

39. foll. 105–109. معرفة انساب المحدثين من الصحابة الى عصرنا هذا

40. foll. 110–112. معرفة اسامي المحدثين

41. foll. 113–117. معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا

42. foll. 118–121. معرفة بلدان رواة الحديث و اوطانهم

43. foll. 122–123. معرفة الموالي و اولاد الموالي من رواة الحديث

Foll. 124–148. Part VI.

Begins like Part II, and contains descriptions of the following 4 classes :—

44. foll. 127–131. معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم

45. foll. 132–135. معرفة القاب المحدثين

46. foll. 136–138. معرفة رواية الاقران من التابعين و اتباع التابعين و من بعدهم من علماء المسلمين

47. foll. 139–148. معرفة المتشابة في قبائل الرواة و بلدانهم و اساميهم و كناهم و صناعاتهم

Foll. 149–166. Part VII.

Begins like Part II, and contains descriptions of the following 5 classes :—

48. foll. 151–152. معرفة مغازي رسول الله صلى الله عليه و سلم و سراياه و بعوثه و كتبه الى المشركين

49. foll. 153–158. معرفة الائمة الثقات المشهورين من التابعين و اتباعهم

50. foll. 159–161. جميع ابواب التي يجمعها اصحاب الحديث

51. foll. 162–163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج بحديثهم فى الصحيح

52. foll. 164–166. معرفة من رخص فى العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Âsifîyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26: size 9½ × 6½; 7½ × 9½.

كتاب الكفايه في معرفة

اصول الروايه

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UṢÛL AR RIWÂYAH.

An old and extremely valuable copy of Al Kifâyah, one of the most useful works on the Science of Ḥadîṣ, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Ḥadîṣ is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince Aḥmad (the son of the famous Sulṭan Ṣalâḥaddîn), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author:—Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al Khaṭîb al Bağdâdî ابو بكر احمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of Bağdâd. He was born in a village of 'Irâq, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as Baṣra, Syria, Nishâpûr, Egypt, Mecca, Medina and Bağdâd. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Bağdâd. He died in A.H. 463 = A.D. 1071. and was buried near the tomb of Bishr Ḥâfî, a well-known Ṣufî of Bağdâd. For his life and works, see Ḥuffâẓ, vol. iii, p. 331; Brock., vol. i, p. 329 (where A.H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1–13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

صدوق مؤتمن عليه يحدث .... اخبرنا احمد بن محمد بن عبد الله الكاتب قال انبأنا احمد بن جعفر بن مسلم الجيلي نا احمد بن موسى

الجوهرنا الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

I. fol. 1. باب ما جاء في رواية الحديث على اللفظ و من راى ذلك

II. fol. 2. باب ذكر الرواية عمن لم يجز ابدال كلمة بكلمة

III. fol. 3a. باب ذكر الرواية عمن لم يجز تقديم كلمة على كلمة

IV. fol. 3b. باب ذكر الرواية عمن لم يجز زيادة حرف واحد ولا حذفه و ان كان لا يغير المعنى

V. fol. 4a. باب ذكر الرواية عمن لم يجز ابدال حرف بحرف و انكانت صورتهما واحدة

VI. fol. 4b. باب ذكر الرواية عمن لم يجز تقديم حرف على حرف

VII. fol. 5a. باب ذكر الرواية عمن كان لا يرى رفع حرف منصوب و لا نصب حرف مرفوع او مجرور و ان كان معناهما سواء

VIII. fol. 5b. باب في اتباع المحدث على لفظه و ان خالف اللغة الفصيحة

IX. foll. 6-7. باب ذكر الرواية عمن كان لا يرى تغير اللحن فى الحديث

X. fol. 8a. باب ذكر الحكاية عمن قال لايجب اداء حديث رسول الله صلى الله عليه و سلم على لفظه ويجوز رواية غيره على المعنى الخ *

XI. fol. 8b-9a. باب ذكر الرواية عمن اجاز النقصان فى الحديث و لم يجز الزيادة فيه

XII. fol. 9b. باب ما جاء في تقطيع المتن و تصريفه فى الابواب

XIII. fol. 10. باب ذكر الرواية عمن قال لايجب تادية الحديث على الصواب

XIV. fol. 11a. باب ذكر الحجة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus :—

و قد ذكرنا طرقه على الاستقصاء باختلاف الفاظها في كتاب افردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khaṭib Baġdâdî, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus :—

على الاصل سمعت جميعه بقراتي على الشيخ الامام ابى الحسن

محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع

عشرين ذي القعدة من سنة خمس عشرة و خمسائة و كتب محمد بن
محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrâq studied the work, in A.H. 515, under Muḥammad bin Marzûq (*d.* A.H. 517 = A.D. 1123), one of the pupils of Khâṭîb.

II. Copy of the second note, dated A.H. 530, runs thus:—

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخره على والدي
ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب
فسمع ذلك ابنتاي عزيزة و ست الكتبة و ذلك في رجب سنة ثلثين
و خمسائة و كتبه علي بن يحيى بن علي بن محمد الطراح *

This note tells us that 'Alî bin Yaḥyâ bin 'Alî bin Muḥammad At Tarrâḥ studied the work, in A.H. 530, under his father Yâḥyâ, a pupil of Khaṭîb; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alî bin Yaḥyâ, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yaḥyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

It runs thus:—

هذا صحيح و كتب يحيى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus:—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب
رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلية
ست الكتبة نعمة ابنة علي بن يحيى بحق سماعها من جدها يحيى
بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى
الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع
لاشتات الفضائل يمين الدوله سيد الملوك و السلاطين ابو العباس احمد بن
الملك الناصر صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت
الله المقدس من ايدي الكافرين ابي المظفر يوسف بن ايوب بن شادي
ادا الله سعده و رضي عن سلفه .... و الفقيهان ابو اسحق برهان

الدين ابن محمد بن صمصام بن عبد الله الصوفي المصري و عفيف الدين

ابراهيم بن محاسن بن شادى التاجر البغدادي بقرأة اسمعيل بن عبد

المحسن ابن الانماطي الانصاري و هذا خطه رضي الله به و غفرلهم و ذلك

بالمنزل العلوي المحسني بدمشق في مجلس واحد ليلة السفر عن ثالث

رجب سنة احدى و ستمائة و لله المنة *

Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin Ibn al al Anmâṭî (*d.* A.H. 619 = A.D. 1220), the scribe of the present note, and the author of القصيدة الخاقانية (a poetical work on the various modes of reading the Qur'ân ; see Berlin, No. 486), says that he and Abû'l 'Abbâs Aḥmad,* one of the twelve sons of the famous Sulṭân Ṣalâḥaddin (A.H. 569–589 = A.D. 1169–1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yaḥyâ, commonly called Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204 ; see Al Mashîkhat, No. 322 above, fol. 228) ; and that two other scholars, whose names are mentioned in the note, joined them. The sitting forstudy took place in 'Alawi Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female Shaikhs of 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of Al Mashîkhat.

(ii) The second note runs thus :—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمة الله و ما

بعده و هو السابع منه على الشيخة الاميلية الصالحية الصبية ست [الكتبة]

نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد

يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد

الدين ابو المجد اسمعيل بن هبة الله بقرأته و اخوه ابو اسحق ابراهيم نورالدين

و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي اليزدي

و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذيلي و ابن

اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن علي بن يوسف

بن محمد الاصفهاني......... و عبد الرحمن بن يونس بن ابراهيم التونسي

---

* Historical works usually mention only those five sons of Sultân Ṣalâḥaddîn, who ruled after him ; but it is known that he had seven other sons, of whom Prince Ahmad was one.

و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم الاثنين سابع رمضان المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه الله بمحروسة دمشق حرسها الله تعالى و صح و ثبت و الحمد لله وحده و الصلوة على رسوله *

This note tells us that Ismâ'îl bin Hibatallâh (*d.* A.H. 654 = A.D. 1255; see Ṭabaqât Ibn Mulaqqin, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Azîzîyah of Damascus, founded by King 'Azîz (A.H. 589–595 = A.D. 1192–1198), one of the five sons of Sulṭân Ṣalâḥaddîn who ruled after him.

(iii) The third note runs as follows:—

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على الشيخة الصالحة الجليلة ست الكتبة نعمة بنت علي بن يحيى بن الطراح بسماعها من جدها باجازته من الخطيب بقرأة ابراهيم بن سمنان بن عيسى المازاني و هذا خطه و ابو الفضل عبد الباري ابن يحيى بن عوض المقدسي و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم و ابو عمر و عثمان بنو الامام زين الدين ابى الحسن علي بن محمد بن عني جميل الانصاري المغافري خطيب المسجد الاقصى في ذى الحجة سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yaḥyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah, the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (*d.* A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بنت الطراح بقرأة كاتب السماع في اصله ابى الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن .... في ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله علي بن مسعود من الاصل مختصرا *

The above note tells us that, in A.H. 599, Abû'l Fatḥ Muḥammad bin 'Abdalganî (*d.* A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقير الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق
سماعه لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد
القاسم باجازته من طاهر بن سهل عن الخطيب بقرأة مالكه الشيخ الامام
المحدث ابى الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي
الشيخ الصالح بن سلمان بن جابر البوازي و ابوبكر بن محمد بن علي بن
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلثاء
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول علي بن عبد الكافي بن عبد الملك الربعي الشافعي حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfi*, says that, in A.H. 667, he and Abû'l Ḥasan 'Alî bin Mas'ûd (*d.* A.H 704 = A.D. 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddîn Muḥammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Rajab, in Ṭabaqât, vol. iv, fol. 106b, gives us to understand that Abû'l Ḥasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15–29. Part vii. The title-page of the present part bears

---

* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe. Dahabî, in Ḥuffâẓ, vol. i, p. 281, places his death in A.H. 662 (اثنين و ستين و ستمائة); while Ibn Mulaqqin, in Ṭabâqât, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A.H. 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqîn.

the following autograph note of Prince Aḥmad, the son of Sulṭân Ṣalâḥaddîn, remarking that he studied from the present copy :—
سماع لاحمد بن يوسف بن ايوب عفى الله عنه.

The present part begins with two Isnâds, the first of which runs thus :—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن احمد الخطيب *

The second, which is noted on the margin, runs thus :—

اخبرتنا نعمه بنت علي بن يحيى بن علي الطراح قرأة عليها و انا اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا جدي يحيى بن على قرأة عليه سنة ثلثين و خمسمائه اخبرنا الحافظ ابوبكر احمد بن على بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Bâbs :—

I. foll. 15–17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و سياق بعض اخبارهم في ذلك

II. fol. 18a. باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك عن اسناده فذكره

III. foll. 18b–19a. باب ما جاء في المحدث لم يتبعه باسناد آخر ويقول عند منتهى الاسناد مثله يعني مثل الحديث المتقدم هل يجوزان يروي الحديث الثاني مفردا و يساق فيه لفظ الحديث ام لا

IV. fol. 19b. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد المذكور لمتونها

V. fol. 20a. باب في المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروي بعضه عن ذلك الشيخ احاديث يسميه و لا ينسبه

VI. fol. 20b. باب في استثبات الحافظ ماشك فيه من كتاب غيره او حفظه

VII. fol. 20b. باب ذكر الرواية عمن قال حدثنا فلان و نسي فلان

VIII. fol. 21a. باب فيمن وجد في كتابه خلاف ما حفظه عن المحدث

IX. foll. 21b–22a. باب في ان الحافظ اذا نسي حديثاً سمعه من شيخ و لم يتيقن حفظه في حال سماعه لم يجوله ان يرويه نازلا عمن ضبطه من ذلك الشيخ

X. fol. 22b. باب في ان السيء الحفظ لا يعتمد عن حديثه الا بما رواه من اصل كتابه

XI fol. 22b. باب فيمن خالفه آخراحفظ منه فحكى خلافه له في روايته

XII. fol. 23a. باب القول في من كان معولة على الرواية من كتبه لسوء حفظه و ذكر الشرائط تلزمه

XIII. fol. 24. باب ذكر من روي عنه من السلف اجازة الرواية من الكتاب الصحيح و ان لم يحفظ الراوى ما فيه

XIV. foll. 25-26. باب القول فيمن وجد في كتابه لخطه حديثا فشك سمعه ام لا

XV. fol. 27. باب في المقابلة و تصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'il bin Baṭish (*d.* A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century A.H.

No. 439.

foll. 22; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; 5×3.

مالا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎṢ JAHLAHÛ.

A useful and rare work on the Science of Ḥadîṣ.

By Abû Ḥafṣ 'Umar bin 'Abdalmajîd Al Qurashî ابو حفص عمر بن عبد المجيد القرشي, a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in that year.

Beginning:—

الحمد لله الذي وفقنا لتوحيده و فضلنا على كثير الخ *

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743: see Brock., vol. i, p. 371.

No. 440.

foll. 113; lines 23; size 7½ × 5; 4½ × 3½.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎS.

(Also called Muqaddimatu Ibn Aṣ Ṣalâḥ.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Ḥadîṣ, compared and revised by the author himself. It is a very useful work on the Science of Ḥadîṣ, divided into 65 Naw'. The materials in the present work are taken from Khaṭîb Baġdâdî's compositions on the Science of Ḥadîṣ.

Author: Taqîaddin Abû 'Umar 'Uṣmân bin Ṣalâḥaddîn Abi'l Qâsim 'Abdarraḥmân bin Mûsâ bin Abî Naṣr bin Aṣ Ṣalâḥ ash Shahrazûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن عثمان بن موسى بن ابى النصر بن الصلاح الشهرزوري, a scholar of repute in the Qur'ânic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Ḥadîṣ. He was born in A.H 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Ṣalâḥîyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâḥîyah of Damascus. Shortly after, he took his seat as a professor of the Juwainîyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626–635 = A.D. 1228–1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafîyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Ṭabaqât Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning:—

قال الشيخ .... تقى الدين ابو عمر عثمان .... ربنا آتنا من لدنك رحمة .... هذا و ان علم الحديث من افضل العلوم الفاضلة *

For other copies of the work, see Cairo, vol. i, p. 352; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus:—

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده و سلم نجز في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين و سبعمائة *

Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him :— الحمد لله بلغ قرأة على كتبه مؤلفه عثمان.

No. 441.

foll. 147 ; lines 15 ; size 8 × 4½ ; 5 × 3.

Another copy of the same, followed by four short treatises on different subjects.

Written in fair Naskh. Dated, A.H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Aṣîladdîn 'Abdallâh bin 'Abdarraḥmân (*d.* A.H. 883 = A.D. 1478), the author of Ad Durj ad Dusar (see Lib. Persian Catalogue, vol. vi, No. 485) ; and that Aṣîladdîn's copy was a transcription of one revised and marginally annotated by Khwâja Maḥmûd Al Pârasâ (*d.* A.H. 822 = A.D. 1420), the author of Faṣl al Khiṭâb. Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Muṭahhir, in A.H. 638.

Foll. 137–147. Four treatises.

I. Foll. 137b–139a. رسالة في ان الصلوة للمصطفى افضل الصلوة. A treatise on the superior efficacy of addressing prayers (صلوة) to Muḥammad, the Prophet.

By Muḥammad bin As'ad ad Dawwânî (*d.* A.H. 907 = A.D. 1501).

Beginning :—

و له الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus :—

تمت الرسالة للدواني *

II. Fol. 139b. رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة. A treatise explaining the Ḥadîṣ which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning :—

ان احسن حديث يحدث به المحدثون الخ *

III. Foll. 140-144ᵃ. رسالة في تعريف الحديث الحسن. A treatise defining the Ḥadîṣ Ḥasan, a kind of Ḥadîṣ.

By an anonymous author.

Beginning :—

الحمد لله الذي خلق الانسان في احسن التقويم .... و بالله التوفيق الحديث ينقسم الى قسمين صحيح و ضعيف الخ *

IV. Foll. 144ᵇ-147. رسالة في روية الله النساء. A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505).

Beginning :—

الحمد كفى و سلام على عباده الذين اصطفى .... هذا تأليف يسمى بروية الله النساء روية الله تعالى يوم القيمة حاصل لكل احد من الرجال و النساء *

No. 442.

foll. 78 ; lines 27 : size 9½ × 6½ : 6⅓ × 3½.

التنقيد و الايضاح

AL TANQÎD WA AL 'ÎḌÂḤ.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abû'l Faḍl 'Abdarraḥîm bin Ḥasan bin 'Abdarraḥmân Al 'Irâqî ابو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقي, the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ânic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrân (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in 'Irâq, he is known to us as Al 'Irâqî. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa Aleppo, Heliopolis and some other places. He worked as professor of Ḥadîṣ and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qâḍî and Khaṭîb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hâwî, fol. 102; Ṭabaqât Ibn Shuhba, fol. 187.

Beginning :—

الحمد الذي الهم لا يضاح ما الهم و افهم الاصطلاح و لوشاء لم يفهم...... و بعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same :—

I. خليل بن كيكلدي (*d.* A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (*d.* A.H. 777 = A.D. 1277).

The colophon tells us that the commentary was composed in A.H. 702.

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Aḥmad (*d.* A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus :—

تمت مقابلة هذ الكتاب و مراجعته بتبييض المصنف و هو الامام الحافظ المسند افضل المحدثين فى زمانه شيخ شيوخنا المولى المسند زين الدين عبد الرحيم العراقي اوائل ربيع الاخر في سنة الحادية العشربعد الثمانمائة من الهجرة النبوية بالمدرسة المنصورية *

The autograph note in the margin runs thus :—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي *

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76ᵇ–78 contain the copy of a letter of Salafi (*d.* A.H. 576 = A.D. 1180) to Zamakhshari (*d.* A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhshari's reply with a Sanad granted by him to Salafi.

No. 443.

foll. 210; lines 21; size 7¼ × 5½; 5½ × 4½.

شرح الالفيه

SHARḤ AL ALFÎYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣîrah Wa at Taḏkirah), known as Alfîyah, consisting as it does of 1,000 verses. Alfîyah is itself an abridgment of Ibn Ṣalâḥ's work (see Nos. 440–41 above), with certain additions.

By Abû'l Faḍl 'Abdarraḥîm bin Ḥasan Al 'Irâqî ابو الفضل عبد الرحيم بن حسن العراقي (*d.* A.H. 806 = A.D. 1406; see No. 442 above), the author of Alfîyah.

The colophon gives us to understand that the text (Alfîyah) was composed in A.H. 762; and that the commentary was composed in A.H. 771.

Written in good Naskh. Dated, A.H. 809.

Scribe: ابو جعفر محمد بن احمد العجمي, a traditionist and author of several works, who died in A.H. 849 = A.D. 1446; see Mu'jam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son; see the Sanad quoted below.

Ibn Al 'Ajamî (*d.* A.H. 841 = A.D. 1438), the author of certain works, for which see Brock., vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Aḥmad (the commentator's son), Abû Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajamî) in Ḥalab; and the Sanad was granted to all who studied.

بلغ الامام الاوحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي الشهير بابن الضياء قرأة عليّ و سمعه المفسر الاوحد المبلغ ولى الدين ابو زرعة............ و اجزت لهم ما يجوز لي روايته متلفظاً بذلک ...... كتبه ابراهيم بن محمد بن خليل سبط أبن العجمي الحلبي الشهير بالمحدث و ذلک في ثامن صفر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرقية بحلب *

This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajamî, the writer of the above Sanad.

No. 444.

foll. 220; lines 21; size 8½ × 6½; 6 × 4½.

The Same.

Another valuable copy of the same. Written in good Naskh. Dated, A.H. 838.

Scribe: حسن بن طهماسپ.

Ibrâhîm bin Muḥammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Ḥâzimî and 'Umar bin As Sarrâj, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي قرأة على و سمعه الشيخ زين الدين عمربن السراج و اجزت لهما و كان الختم بعد العصر حادي عشر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS.

No. 445.

foll. 229; lines 29; size 10¼ × 7½; 8 × 5.

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 842.

Scribe: محمد بن محمد بن محمد بن سليمان البكري.

No. 446.

foll. 131; lines 29; size 10¼ × 7½; 8 × 5.

The Same.

Another copy of the same; dated, A.H. 973.
Written in good Naskh.

No. 447.

foll. 70 ; lines 12 ; size 6¼ × 5½ ; 6 × 3½.

الخلاصة في معرفة

اصول الحديث

AL KHULÂṢATU FÎ MAʻRIFATI UṢÛL AL ḤADÎṢ.

A beautiful copy of Khulâṣah, a work on the Science of Ḥadîṣ. The present work is based upon the following works :—

I. Muqaddimah, by Ibn Ṣalâḥ (Nos. 440–41 above).

II. Irshâd, by Nawawî (*d.* A.H. 631 = A.D. 1332).

III. Al Manhal ar Rawi, by Ibn Jumâʻah (*d.* A.H. 732 = A.D. 1332).

Author: Abû ʻAbdallâh al Ḥusain bin ʻAbdallâh bin Muḥammad aṭ Ṭîbî ابو عبد الله الحسين بن عبد الله الطيبي (*d.* A.H. 743 = A.D. 1342 ; see No. 354 above)

Beginning :—

الحمد لله على افضاله و نسأله المزيد من نعمه .... و بعد فهذه جمل في معرفة الحديث .... لخصته من كتاب الامام تقي الدين ابن الصلاح و مختصر الامام محيي الدين النووي و القاضي بدر الدين يعرف بابن جماعة .... و سميته بالخلاصة في معرفة الحديث و رتبته على مقدمة و على ثلثة مقاصد و خاتمة الخ •

For other copies of the work, see Berlin, No. 1064 ; A.S., No. 435 ; Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

foll. 12 ; lines 15 ; size 10 × 7 ; 7 × 3.

المختصر في اصول الحديث

AL MUKHTAṢAR FÎ UṢÛL AL ḤADÎṢ.

An abridgment of the preceding work, serving as a useful manual on the Science of Ḥadîṣ.

By 'Alî bin Muḥammad علي بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (*d.* A.H. 816 = A.D. 1413; see No. 356 above).

Beginning:—

هذا مختصر جامع لمعرفة علم الحديث مرتب علي مقدمة و مقاصد *

The passage running thus:

الحمد لله رب العالمين و الصلوة علي محمد و آله و بعد *

quoted in the commentary, No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥaî of Lucknow, known as ظفر الاماني, was printed in A.H. 1304.

Written in good Naskh. Dated, A.H. 1005.

No. 449.

foll. 12; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A.H.

No. 450.

foll. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHÛ.

The Mukhtaṣar and a commentary on the same, bound in one volume.

I. Foll. 1–9. Al Mukhtaṣar, beginning and ending like No. 449 above.

II. Foll. 10–63. Sharḥ al Mukhtaṣar. An autograph copy of the commentary.

By Abû 'Abdarraḥmân Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafî الحنفي, a scholar of Bukhârâ of the 10th century A.H. He composed the present commentary in Bukhârâ in A.H. 935, as appears from the following colophon :—

وقع الفراغ من تاليف هذا الشرح وقت الظهر يوم الثلثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة علي يد مؤلفه الفقير الى الله ابي عبد الرحمن محمد المشتهر بالحنفي رحمه الله ببلد بخارا •

Beginning :—

الحمد هو الثناء على الجميل الاختياري من نعمة او غيرها ......
و بعد .... فهذا مختصر مجمل قليل اللفظ كثير المعني الخ •

Written in good Naskh. Dated, A.H. 935.

No. 451.

foll. 9; lines 20; size 9½ × 5½; 6½ × 4.

مختصر الخلاصه

MUKHTAṢAR AL KHULÂṢAH.

An abridgment of Ṭîbî's Al Khulâṣah (see No. 447 above).

By Hibatallâh bin 'Aṭiallâh al Ḥasanî al Ḥusainî هبة الله بن عطى الله الحسني الحسيني. Neither the author nor the present work is mentioned in any catalogue. No mention of this author or his compositions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7ª, he refers to Aḥmad bin 'Umar bin Abû'l Futûḥ (*d.* A.H. 796 = A.D. 1396) as his grandfather and teacher, thus :—

قد جمع اكثر المسلسلاة جدى و شيخي سلطان المحدثين نور الحق و الدين احمد ابو الفتوح قدس سره •

Again, he criticises the author of another abridgment of Ṭîbî's Khulâṣah, referring to him, not by name, but as احد من اعاظم المحققين (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way; and the only other abridgment known to us is No. 448 above, by As Sayyid Sharîf (*d.* A.H. 816 = A.D. 1413). Hence we may conclude that Hibatallâh was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning :—

منه الاستعانة و الاستفاضة و التتميم بوسيلة نبيه الكريم كما انعمت علي و علمني من تأويل الاحاديث الخ •

Writter. in good Naskh. Not dated; apparently 12th century A.H.

No. 452.

foll. 37; lines 17; size 8½ × 7; 6 × 4.

جواهر الاصول فى علم حديث
الرسول

JAWÂHÎR AL UṢÛL FÎ ‘ILM ḤADÎṢ AR RASÛL.

A useful and rare work on the Science of Ḥadîṣ, divided into four Qisms, a Fâtiḥa and a Khâtimah. The Fâtiḥa is sub-divided into seven Lam‘.

Author: Abû'l Faiḍ Muḥammad bin Aḥmad bin ‘Alî al Fâsî ابو الفيض محمد بن احمد بن على الفاسي. The author, who died in A.H. 832 = A.D. 1429, is mentioned in Berlin, vol. x, p. 289, and in Brock., vol. ii, p. 172; but we have failed to trace any mention of the author's present composition either in the catalogues or in the biographical works.

Beginning:—

الحمد لله لمن اصح حديث كلامه القديم و الصلوة و السلام على من احسن كلام حديثه .... فهذه رسالة في اصول الحديث .... موسومة بجواهر الاصول فى علم حديث الرسول الخ ٭

Written in good Naskh. Not dated; apparently 13th century A.H.

No. 453.

foll. 25; lines 22; size 10 × 6; 7 × 4.

نزهة النظر في شرح نخبة
الفكر

NUZHAT AN NAẒAR FÎ SHARḤI NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the Science of Ḥadîṣ), by Shihâbaddîn Aḥmad bin ‘Alî al Ḥajar al

'Asqalânî (*d.* A.H. 852 = A.D. 1449), the author of the treatise. See Lib. Cat., vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لم يزل عالما حيًّا قيوماً سميعا بصيرا و اشهد ان لا اله الا الله وحده لا شريک له الخ •

The work has been repeatedly printed in India.

For other copies of the work, see Berlin, No. 1095; Râmpûr Library, Nos. 31-24

Written in fair Naskh. Dated, A.H. 1005.

No. 454.

foll. 99; lines 19; size 10 × 6; 7 × 3½.

شرح شرح نخبة الفكر

SHARḤ U SHARḤ I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by 'Alî Qârî from the commentary on Nuzha by Wajîhaddîn, is found word for word from اعترض عليه to لم on fol. 35 of the present MS., which is, without doubt, Wajîhaddîn's commentary.

قال الشارح وجيه الدين الهندي اعترض عليه استاذي مولانا ابو البركات بانه قال اولا في الاجمال و هي عبارة عمن يكون غلطه اقل من اصابته فبين كلامه تدافع الا ان يكون لفظة لم هنا وقع تصحيفاً من الناسخ او زلة من القلم ثم قال اخبرني بعض اخواني انه سال السخاوي عنه فقال وقع لفظة لم غلطاً و اخرج نسخة من عنده و ليس فيه لفظة لم •

Wajîhaddîn al Gujarâtî وجيه الدين الگجراتي, who was a famous traditionist and scholar of Gujarât, died in A.H. 998 = A.D. 1590.

See Subḥat al Marjân, fol. 101; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus :—

المراد به من لم يرجح جانب اصالته على جانب خطاه •

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning :—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيده اللهم صل على محمد كلما ذكره الذاكرون و غفل عن ذكره الغافلون الخ •

Written in beautiful Naskh. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 455.

foll. 168; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

By Mullâ 'Alî Qârî ملا علي القاري (d. A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning :—

الحمد لله صحح كلامه القديم الذي هو احسن الحديث الخ •

A copy of the work is noticed in Berlin, No. 1109.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 456.

foll. 302; lines 27; size 8 × 5½; 6 × 3½.

قضاء الوطر من نزهة النظر

QAḌÂ' AL WAṬAR MIN NUZHAT AN NAẒAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhânaddîn Ibrâhîm bin Ibrâhîm al Laqânî al Mâlikî ابراهيم بن ابرهيم اللقانى المالكي, a well-known scholar belonging to the Mâlikî school, who is the author of a number of works on different subjects. He worked as a professor of Jâmi' Azhar in Cairo. He died in A.H. 1041 = A.D. 1631. See Khulâṣât al Aṣar, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:—

حمدا لک اللهم على ما ابرزت في افلاک الهداية من طوالع الحديث الخ ٭

The present commentary was composed in A.H. 1023, as appears from the following colophon:—

قال مؤلفه عفى الله و كان الشروع فى جمعة لعشر مضين من جمادى الاولى من شهور سنة ثلاثين بعد الالف و الفراغ منه بعد عصر يوم الثلاث رابع شهر رمضان من شهور تلک السنة الخ ٭

The fact that the words عفى عنه (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 457.

foll. 64; lines 15; size 9½ × 6; 7 × 4.

زبدة الانظار

ZUBDAT AL ANẒÂR.

A very beautiful copy of a rare commentary on Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

By Taqî bin Shâh Muhammad bin 'Abdalmalik al Lâhûrî تقي بن شاه محمد بن عبد الملک الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning:—

نحمدک على تواتر نعمائک ...... و نشکرک على توالي آلائک الخ •

Written in Naskh. Not dated; apparently 12th century.

No. 458.

foll. 128; lines 17; size 8½ × 5½; 6½ × 3½.

کنز الاصول فى معرفة حديث الرسول

KANZ AL UṢÛL FÎ MA'RIFAT I ḤADÎṢ AR RASÛL.

A commentary on the commentator's own versified treatise, entitled Ḥirz al Uṣul, on the Science of Ḥadîṣ.

By Ni'matallâh bin Muhammad al Kuchak as Samarqandı نعمة الله بن محمد بن كوچک السمرقندي. In his commentary, the present commentator quotes a number of authors, the latest being 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

و قد قال مولانا الشيخ علي القاري في شرح المشكوة النسخ و التبديل الخ •

The fact that he sometimes refers to 'Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي شرح صدورنا باخبار النبوية و نور قلوبنا بانوار اثار المصطفوية الخ •

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 459.

foll. 161 ; lines 31 ; size 12 × 8½ ; 9 × 6.

توضيح الافكار لمعاني

تنقيح الانظار و مرآة النظر

TAUḌÎḤ AL AFKÂR LÎ MA'ÂNÎ TANQÎḤ AL ANẒÂR WA MIR'ÂT AN NAẒAR.

These two works of the same author are bound in one volume.

Foll. 1–151. Tauḍîḥ al Afkâr, a rare commentary on Tanqîḥ al Anẓâr, a work on the Science of Ḥadîṣ, by Ibrâhîm al Wazîr (who died after A.H. 860 = A.D. 1450). See, for a copy of the text, Berlin, No. 1118.

By Muḥammad bin Ismâ'îl al Amîr محمد بن اسمعيل الامير (*d.* A.H. 1182 = A.D. 1769 ; see No. 339 above).

Beginning :—

حمدا لک یا من صح سند کل کمال الیه فلا یحوم حوله قدح ولا اعلال

.... و سميته توضيح الافكار لتنقيح معاني الانظار الخ ٭

We are not acquainted with any other copy of the commentary.

Foll. 152–161. Mir'ât an Naẓar, a collection of discourses of Muḥammad bin Ismâ'îl with certain scholars on the point جرح و تعديل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ, by the same Muḥammad bin Ismâ'îl.

Beginning :—

حمدا لک یا واهب کل کمال الخ ٭

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎS.

No. 460.

foll. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيزة

AL WAJÎZAH.

A treatise on the Science of Hadîs, divided into a Muqaddimah and six Faṣls.

By Bahâ'addîn Muhammad bin 'Abdaṣ Ṣamad al Hârisî بهاء الدين محمد بن عبد الصمد الحارثي (*d.* A.H. 1031 = A.D. 1622; see Lib. Cat., vol. v, part i, No. 290).

Beginning:—

الحمد لله الذي على نعمائه المتواترة و آلائه المستفيضة المتكاثرة الخ *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Habl al Matîn, a work on Hadîs; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN TRADITION.

No. 461.

foll. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4.

المجموعة في الحديث

AL MAJMÛ'AH FÎ AL HADÎS.

The present Majmû'ah contains the following two commentaries on Arba'în by Nawawî (*d.* A.H. 678 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1-20. تحفة المحبين Tuḥfat Al Muḥibbîn, a commentary on Arba'în, by Shaikh Muḥammad al Ḥayât As Sindî (*d.* A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavî Sa'îd of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning :—

الحمد حمدا يليق به الخ *

Written in Nasta'lîq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atîqallâh, a pupil of the above-mentioned Maulavî Sa'îd.

II. Foll. 21-45. شرح الاربعين Sharḥ Al Arba'în, a commentary on Nawawî's Arba'în, by Nawawî himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning :—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 462.

foll. 171; lines 17; size 7 × 5½; 5 × 4.

المجموعه فى الحديث

AL MAJMÛ'AH FÎ AL ḤADÎṢ.

An old and exceedingly valuable copy of a Majmû'aḥ, containing 12 rare treatises on Ḥadîṣ, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'aḥ in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14ª :—

الحمد على نعمة تشرف بتملک هذا المجموع متحلی الخطوط
السادة الحفاظ والمحدثين الكرام فقير عفو ربه مصطفى بن علي حموي
زاده جعل الله التقوى زاده الخ *

The 12 treatises referred to above are as follows.

Foll. 1–13. I. الابدال العـوالي Al Abdâl al 'Awâlî. A rare treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which are known for their great longevity. Thirty Ḥadîṣ are taken in the present work from الغيلانيات, a work on 'Awâlî Ḥadîṣ by Abû Bakr Muḥammad bin 'Abdallâh bin Ibrâhîm (*d.* A.H. 359 = A.D. 969), and one Ḥadîṣ of the same category is taken from Al Fawâ'id of Mazkî (*d.* A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâh bin Muḥammad ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد, commonly known as Ibn Taimîyah ابن تيمية, a scholar and an author of great repute, belonging to the Ḥanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 Shaikhs of the author, see the present Majmû'ah, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣûfîs. He did not hesitate even to differ on certain points from the four Imâms (Abû Ḥanîfa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣûfîs, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣûfîs and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Ḥajar, in Ad Durar, tells us that, in A.H. 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (مسألة زيارة القبور), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see Ḥuffâẓ, vol. iv, p. 228; Ad Durar al Kâminah, vol. i, fol. 94; Ar Radd al Wâfir; Brock., vol. ii, p. 100.

Beginning :—

اخبرنا ابوحفص عمر بن محمد بن طبرزد البغدادي المؤدب قال انبأنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين الشيباني قال انبأنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز قال انبأنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البزاز قال الحديث الاول :—

حدثنا بشر بن موسى الاسدي ثنا زكريا بن عدي انبأنا عبد الله بن عمر عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه و سلم الى امرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله صلى الله عليه و سلم تحت صور يقال لها المرشرش فقال رسول الله صلى الله عليه و سلم الآن يأتيكم رجل من اهل الجنة فجاء ابوبكر ثم قال الآن يأتيكم رجل من اهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من اهل الجنة قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت جعلته عليّاً فجاء علي ثم ان الانصارية ذبحت شاة و صنعتها فاكل و اكلنا فلما حضرت الظهر قام فصلى وصلينا ماتوضأ و لا توضأنا فلما حضرت العصر صلى و صلينا ما توضأ و ما توضأنا (ت) عن عبد بن حميد عن زكريا ابن عدي الخ *

Each Ḥadîṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadîṣ is found.

ت for Turmûḏî, خ for Bukhârî, م for Muslim, ق for Darquṭnî's Sunan, د for Dâramî, ن for Nasâ'î.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d.* A.H. 688 = A.D. 1291; see Mir'ât al Janân, fol. 432), a famous female traditionist, commonly called ام احمد ; and that an Ijâza was granted by her to all who attended the sitting.

سمع هذه الاحاديث على الشيخة ام احمد زينب بنت مكي بن علي بن كامل الحراني بسماعها من ابن طبرزد بقرأة منتقيها الامام تقى الدين احمد بن عبد الحليم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور ...... بدمشق و اجازت *

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Ṣafîaddîn al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafîyah (a famous institution of Ḥadîṣ in Damascus) under Badraddîn Aḥmad bin Shaibân (*d.* A.H. 685 = A.D. 1288); and that an Ijâza was granted by Badraddîn to all who attended the sitting.

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيباني بسماعه من ابن طبرزد بقرأة صفى الدين محمود ابي بكر الارموي جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزي .... و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم *

III. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Ṣafîaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf,

Fâtïmah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 159) and many others studied the work at the Madrasah Ḍiyâ'îyah of Damascus under 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of Al Mas̲h̲îk̲h̲at (No. 322 above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعها على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه
من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ
ابراهيم بن عبد الله بن شيخ ابي عمر و اخوه ابو عبد الله محمد و فاطمة
بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... ... و اسمعيل
بن يوسف بن احمد ... ...
يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائيه سفح
قاسيون و اجازلهم مايجوز له روايته •

IV. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yaḥyâ al Maqdisî (*d.* A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (*d.* A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Ḍiyâ'îyah of Damascus under their father, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف
محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...
بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين
ابو الفتح احمد وفق الله توفيق اهل طاعة ...... و محمد بن يحيي ......
المقدسي و هذا خطه و صح ذلك ...... سنة اثنين و ثلثين و سبعمائة
بالضيائية بسفح جبل قاسيون •

V. Dated, the Monastery of 'Izzaddîn of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallâh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamâladdîn Muḥammad bin Yûsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarraḥmân al Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229) and the brother of Muḥammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة عمدة الحفاظ جمال الدين ابى الحجاج يوسف بن الزكي عبد الرحمن بن يوسف المزي بسماعه الاحاديث المنتقاة ....

فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلک بكرة يوم الثلثاء السادس عشر ذى الحجة سنة اثنين و ثلثين و سبعمائة بخانقاه عزالدين ابن القلانسي بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن ابي بكر محمد بن ابراهيم المقدسى عفى الله عنهم الخ *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus:—

صحيح ذلک و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزي *

VI. Dated, the Madrasah Ṣâliḥîyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alî bin Ḥasan bin Ḥamza al Ḥusainî (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣâliḥîyah under Ismâ'îl bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an Ijâza was granted by him to all who attended the sitting.

قرأت هذا الجزء ...... على الشيخ المسند مجد الدين اسمعيل بن يوسف بن احمد بن محمد المقدسي ....

...... و صح ذلک و ثبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن حسن بن حمزة الحسيني عفى الله عنه *

VII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th Shawwâl, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (*d.* A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See Ad Durar, vol. i, fol. 85. The said Abû'l 'Abbâs granted an Ijaza to both of them.

ثم قرأتة فى التأريخ المذكور على الشيخ الجليل الكبير شهاب الدين

ابو العباس احمد بن عبد الله بن احمد الجازي الحموي بسماعه من ابن

البخاري بسماعه من ابن طبرزد و سنده ... فسمع المحدث شمس الدين

ابو عبد الله محمد بن احمد و صح هذا بالمظفري و اجاز لنا جميع

مروياته كتب محمد بن على الحسيني •

VIII. Dated, the As͟hrafîyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqîb (a traditionist of the 8th century A.H.; see Ad Dûrar, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah As͟hrafîyah under the following four S͟haikhs, who granted an Ijâzâ to all the students attending the sitting.

i. Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfâ. See Lib. Cat., vol. v, part i, No. 229.

ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.

iii. Muḥammad bin Ismâ'îl bin Ibrâhîm al K͟habbâzî (*d.* A.H. 756 = A.D. 1356).

iv. Aḥmad bin Ibrâhîm bin Ismâ'îl al Tanûk͟hî (*d.* A.H. 743 = A.D. 1343).

سمع الغيلانيات على المشائخ الاربعة السادة الاخيار الحافظ جمال الدين

بن الحجاج بن الزكي عبد الرحمن بن يوسف المزي و تقى الدين احمد بن

صلاح الدين محمد بن احمد بن بدر البعلي و شمس الدين محمدبن اسمعيل

بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التنوخي

.... بقرأة شمس الدين ابي عبد الله

محمد بن حسن بن النقيب الجماعة .... يوم الجمعة حادي

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية
بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafîyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Aḥmad (*d.* A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafîyah under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث
واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله
محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين
عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي
.... فسمعه الجماعة ابراهيم بن
الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابي عمر...
.... و صح ذلك في يوم الخميس
تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية
بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد
بن ابراهيم المقدسي عفى الله تعالى عنهم الخ *

Foll. 15–19. II. الرباعيات من صحيح مسلم Ar Ruba'îyât Min Ṣaḥîḥ Muslim. A treatise on a collection of those 25 Ḥadîṣ from Ṣaḥîḥ Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (*d.* A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Amînaddîn Muḥammad bin Ibrâhîm bin Muḥammad al Wânî امين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Raḍîaddîn.

جزء فيه احاديث رباعيات من صحيح مسلم بن حجاج رحمه الله من
اواخر الربع الاول من الكتاب من ميعادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهانى انتقاه لاجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadîṣ in the present work from a copy of Ṣaḥîḥ Muslim, written by Ibn Qudâmah (*d.* A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnâd of Ibn Qudâmah's copy, thus :—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر قرأة عليه و نحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن محمد الفراوي سنة اثنين و ستمائة بنيسا بور قال نا الامام ابو عبد الله محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن الحجاج القشيري قال الحديث الاول :—

حدثنا قتبة بن سعد ناليث ح و حدثنا محمد بن رمح نا الليث عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله صلى الله عليه و سلم كان يصلى العصر و الشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 688, transcribed from Ibn Qudâmah's copy of Ṣaḥîḥ Muslim.

Foll. 21–25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads :—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyâ (see Sanad IV, treatise No. 1), says that, in A.H. 724, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337) and his two sons, Abû Bakr Muḥammad (*d.* A.H. 793 = A.D. 1393) and Abû'l Fatḥ Aḥmad (*d.* A.H. 749 = A.D 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shaikhs near the Jâmi' Aqram of Damascus; and that an Ijâza was granted by them to those who attended the sitting.

i. Yûsuf bin Muhammad bin Sulaimân (*d.* A.H 728 = A.D. 1328).

ii. Ahmad bin 'Abdallâh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).

iii. 'Abdarraḥmân bin Muḥammad bin 'Abdalḥamîd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلثة الامام العالم ... يوسف ... بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحنفي ... و شهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم و زين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي المقدسيين الحنبليين .... بقرأة صاحب الجزء الشيخ ... عبد الله بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجه .... و محمد بن يحيى بن محمد .... و هذا خطه و صح ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس و عشرين و سبعمائة .... بالقرب من جامع الاقرم بسفح قاسيون ...... و اجازوالنا جميع مايجوز له روايته الخ *

II. Dated, the Jâmi' Masjid of Damascus, A.H. 724. The writer of the Sanad, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. 'Alî bin Muḥammad bin 'Umar bin 'Abdarrḥmân (*d.* A.H. 729 = A.D. 1329).

ii. Shâkir bin Isma'îl bin Ibrâhim (*d.* A.H. 726 = A.D. 1326).

iii. 'Alâaddîn Abî Ḍaigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلثة نجم الدين ... على بن محمد بن عمر بن عبد الله الازدي و جلال الدين ... شاكر بن اسمعيل بن ابراهيم التنوخي و علاء الدين ابي ضيغم ...... بن عبد الله العلمي ... بقراة كاتب السماع عبد الله بن احمد بن المحب المقدسي .... يوم

الجمعة ثامن و عشرين جمادى الاخره سنة اربع و عشرين و سبعمائة بجامع
دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Ḍiyâ'îyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Ḍiya'îyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

i. Ibrâhim bin Muḥammad al Wânî, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (*d.* A.H. 726 = A.D. 1326).
iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 726 = A.D 1326), the son of the author of Al Mashîkhat (No. 322 above).
iv. Muḥammad bin Abî Bakr bin Ṭarkhân (*d.* A.H. 735 = A.D. 1335).
v. Zainab bint 'Abdarraḥmân (*d.* A.H. 737 = A.D. 1337).
vi. Muḥammad bin Abî Bakr Ad Dâ'im (*d.* A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة .... برهان الدين
ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد
بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد
ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين
... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله
زينب بنت ... عبد الرحمن بن ابى عمر بن قدامه .... بقرأة كاتب
السماع عبد الله بن احمد ابن المحب المقدسى .... يوم الخميس
الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية
بسفح قاسيون و اجازوا لهم من مروياتهم *

IV. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yaḥyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348).

ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (*d.* A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الاخوين ... الامام ابي عبد الله محمد و ابي محمد عبد الله ابنى الامام عز الدين ابراهيم بن عبد الله بن ابى عمر بن محمدبن احمد بن محمد بن قدامه المقدسي .... و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه وصح ذلک في يوم الاثنين العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجازوالنا جميع مروياتهم *

V. Dated, the Madrasah Najîbiyah of Damascus, A.H. 725. Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbîyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (*d.* A.H. 726 = A.D. 1326).

سمع جميع هذا الجزء على القاضي الامام .... احمد بن عبد المحسن بن حسن الدمشقى ...... بقرأة الشيخ ...... عبد الله بن احمد بن المحسب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابناه ابوبكر محمد و ابو الفتح احمد ...... و محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه و ذلک في يوم الاربعاء التاسع و العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبية بدمشق *

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yaḥyâ noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following Shaikhs; and that an Ijâza was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (*d.* A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمة بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك في يوم الاربعاء الثاني و العشرين من شهر جمادى الاخرة سنة خمس و عشرين و سبعمائة بجامع دمشق المحروسة و اجازا لنا جميع ما يجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yaḥyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an Ijâza was granted by her to all who attended the sitting.

و سمعه بالقرأة في التأريخ المذكور على الشيخة الصالحة ام ابراهيم .... و اجازت لنا جميع ما يجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atîq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348): and that an Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ .... محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي .... بقرأة كاتب السماع عبد الله بن احمد .... سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع مروياته *

IX. Dated, the Qâsiyûn of Damascus A.H. 731; and written by Muḥammad bin Yaḥyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = 1339).

ii. Muḥammad bin Mahmûd as Salamî (*d.* A.H. 738 = A.D. 1338)

سمع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارع الحجة الحافظ الناقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي ...... ومحمد بن زين الدين محمود بن ابي طاهر السلمي .... بقرأة مالكه .... محب الدين ابي محمد عبد الله بن احمد المقدسي .... وصح ذلك يوم الثلثاء الحادي و العشرين من شهر رجب سنه احدى و ثلاثين و سبعمائة بسفح قاسيون و اجاز الجماعة ما يجوز لهما روايته *

X. Dated, the Jâmiʻ Muẓaffarî of Damascus, A.H. 732, and written by Hasan bin Muḥammad an Nâbulusî (*d.* A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmiʻ Muẓaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number).

i. Muḥammad bin Ibrâhîm (*d.* A.H. 748 = A.D. 1348).

ii. Muḥammad bin Abî Bakr ad Dâ'imî (*d.* A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد بن ابراهيم بن عبد الله بن ابى عمر بن قدامه .... و شمس الدين ابي عبد الله محمد بن ابي بكر بن عبد الدائم ...... فسمعه الجماعة ...... و اجازا و صح ذلك في يوم السبت الخامس من شعبان سنة اثنين و ثلاثين و سبعمائة .... بالجامع المظفري ... و كتبه حسن بن محمد النابلسي *

XI. Dated, the Masjid ʻAtîq, close to the Madrasah of Abu ʻUmar, A.H. 732. It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Yaʻqub bin Al Malik al ʻÂdil (*d.* A.H. 746 = A.D. 1346), one of the descendants of King ʻÂdil (A.H. 635–637 = A.D. 1238–1240;

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Ḥâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح .... احمد بن محمد بن حازم بن حامد بن حسن المقدسي ...... عماد الدين ابراهيم بن ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ايوب .... و كاتب السماع قنجق بن بيدغان العلائي .... يوم السبت ثاني عشر شعبان سنة اثني و ثلثين و سبعمائة بالمسجد العتيق مجاور دار القران لمدرسة ابى عمر بسفح قاسيون ظاهر مدينة دمشق ...... و اجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khaṭîb (*d.* A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhîm bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل .... ابراهيم بن محمد بن احمد الواني رييس المؤذنين بجامع دمشق...بقراة الامام ...بدر الدين حسن بن محمد بن صالح بن محمد النابلسي .... و محمد بن محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي و عشرين شهر شعبان سنة اثنين و ثلاثين و سبعمائة بمنزل المسمع .... بدمشق المحروسة و اجازلنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsâṭîyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâṭîyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

i. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).

ii. 'Umar bin 'Abdallâh bin 'Abdalaḥad (*d.* A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين

.... علي بن محمد بن ممدود بن جامع بن عيسى البغدادى

.... و الفقيه العالم عمر بن عبد الله بن عبد الاحد .... بقراءة

كاتب السماع عبد الله بن احمد ... المقدسي .... و صح ذلك في يوم

الاحد الخامس عشر من ذى القعدة سنة اثنين و ثلثين و سبعمائة بالخانقاه

السمساطية جوار جامع دمشق و اجازا لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrâhim bin Muḥammad bin Abî Bakr al Ḥasanî, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafîyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد ...

المقدسي زوجة الشيخ بهاء الدين علي بن عمر .... و كاتب السماع

ابراهيم بن محمد ابي بكر الحسني .... سنة تسع و ثلثين و سبعمائة

و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahâ'addin 'Alî bin 'Umar (*d.* A.H. 749 = A.D. 1349) and his wife, Ṣafîyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijâza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن

عمر بن ابي بكر .... فسمعه برهان الدين بن الحافظ قطب الدين

عبد الكريم و ابن المسمع .... و صح يوم الاربعاء ثالث عشرين ربيع الاول

سنة اربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب *

XVI. Dated, the Manzil of Saifaddîn Qinjuq in Damascus, A.H. 737. It was written by 'Abdallâh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddîn Qinjuq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting :—

i. Jamâladdîn Yûsuf al Mizzî (*d.* A.H. 742 = A.D. 1341).
ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (*d.* A.H. 750 = A.D. 1350)
iii. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).
iv. 'Abdallâh bin Ḥusain (*d.* A.H. 735 = A.D. 1335).
v. Aḥmad bin Muḥammad bin Aḥmad (*d.* A.H. 742 = A.D. 1342).
vi. 'Alâaddîn Abî Ḍaigam Qarâsunqur, a scholar of the 8th century A.H.

سمع جميع هذا الجزء على الشيخ .... ابي الحجاج يوسف بن الزكي بن يوسف المزي ...... و محمد بن الحسن بن ابى الحسن ابن نباتة المصري و علي بن محمد بن ممدود ... البغدادي ...... و عبد الله بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي ...... و علاء الدين ابى ضيغم قراسنقر بن عبد الله العليمي .... بقرأة كاتب السماع عبد الله بن احمد المقدسي ابناه احمد و عمر .... و سيف الدين قنجق بن بيدغان العلائي .... و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمنزل سيف الدين قنجق *

XVII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 745. It was written by Aḥmad bin 'Alî al Kurkî, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhîm bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348) by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ ...... محمد بن ابراهيم بن عبد الله بن ابى عمر ... المقدسي .... و صح ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلک احمد بن على الكردي *

XVIII. This note, dated A.H. 747, tells us that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dâr al Ḥadîs̱ al As͟hrafîyah of Damascus under Muḥammad bin Ibrâhîm, referred to in the preceding Sanad.

Foll. 26–46. III. جزء فيه من عوالي الحديث Juz'un fî hi Min 'Awâlî al Ḥadîs̱. A treatise consisting of 70 'Awâlî Ḥadîs̱ and 3 'Âs̱âr, transmitted from 19 S͟haik͟hs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yûsuf al Barzâli قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 S͟haik͟hs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abû S͟hâmâ (*d.* A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237[b], Al Mas͟hîk͟hat, No. 322 above, and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of D̲û'l Ḥijja. The scribe also mentions the 19 S͟haik͟hs from whom he quotes the Ḥadîs̱ in the present treatise, transmitted from three S͟haik͟hs: (i) Abû 'Alî Ḥanbal (*d.* A.H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (*d.* A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (*d.* A.H. 613 = A.D. 1213).

Beginning:—

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي قرأة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قرأة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قرأة عليه و انا حاضر في مستهل جمادى الاولى سنة ثلاث و ستمائة بالجامع المظفرى بسفح قاسيون قال انا ابو القاسم هبة الله ابن محمد بن عبد الواحد بن الحصين الشيباني قرأة عليه و انا اسمع في سنة خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبكر احمد بن عبيد الله ثنا روح بن عبادة ثنا عثمان بن غياث انا ابو نصر عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حشر جهنم *

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muẓaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامه الاوحد البارع الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم بن محمد بن يوسف البرزالي الاشبلى الشافعي .... فسمعة صاحب الجزء و كاتبه ...... زين الدين ابو حفص عمر بن شيخنا .... محب الدين ابي محمد عبد الله .... و صح ذلک و ثبت في يوم الثلثاو عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي *

Foll. 49-60. IV. جزء فيه من عوالى الحديث. Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise by Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîṣ, transmitted from 6 female Shaikhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâlî (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ الحافظ علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المحب في شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin Alî bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that, on the 13th of Jumâda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muzaffarî under the author of the treatise. An Ijâza was granted by Barzâlî to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف البرزالي .... و كاتب الاسماء محمد بن حسن بن علي بن عمر بن احمد المقدسي و هذا خطه و صح ذلك في يوم الثلثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. جزء فيه من عوالي الحديث Juz'un fî hi Min 'Awâlî al Ḥadîṣ. An autograph copy of a collection of 'Awâlî Ḥadîṣ transmitted by 'Abdallâh bin Ḥasan (*d.* A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yaḥyâ bin Muḥammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام العالم البارع الاوحد الزاهد بقية السلف جمال العلماء مفتي المسلمين قاضي القضاة شرف الدين ابي

محمد عبد الله بن الشيخ .... الحسن بن الشيخ .... عبد الله بن
الشيخ .... عبد الغني بن عبد الواحد بن علي بن مسرور
المقدسي الحاكم بالشام المحروسة .... حرفه له .... كاتبه ......
محمد بن يحيى .... المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731: آخر الجزء المخرج من عوالي شيوخ قاضى القضاة شرف الدين الحنبلي فيه خمسة عشر شيخاً بالسماع و عن ستة بالاجازة كتبه منتقيه محمد بن يحيى ....المقدسي فى الخامس و العشرين عن رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning :—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأةً عليه و انا
اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallâh bin Ḥasan, the narrator of these 'Awâlî Ḥadîṣ, who granted an Ijâza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ .... ابي
محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن
الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد .... بقرأة
كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد
و الجماعة السادة .... سنة احدى
و ثلثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع
ايده الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallâh bin Ḥasan, thus :—

توفي قاضي القضاة شرف الدين المخرج له هذا الجزء ...... فى
ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلثين و سبعمائة ......

و دفن بعد ان يصلى عليه بالجامع المظفري بسفح قاسيون و دفن بتربة الشيخ ابن عمر *

Foll. 85-90. VI. ثلاثيات من مسند احمد بن حنبل Ṣulâṣiyât Min Musnadî Aḥmad bin Ḥanbal. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (*d.* A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus:—

اخبرنا ابو علي حنبل بن عبد الله بن الفرج بن سعادة الرصافي المكبر قرأة عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب التميمي الواعظ فى سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن جعفربن حمدان بن ملك بن شبيب القطيعي فى المحرم سنة ست و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة بن شريك رضى الله عنه قال الله عز و جل لم يزل داء الا انزل معه شفاء الا الموت و الهرم *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûrîyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs.

سمعه علی صاحبه الفقیه المحدث المقری الصالح شهاب الدین
ابو الفتح احمد بن شیخنا الامام ...... محب الدین ابي محمد عبد الله
بن أحمد المقدسي ... و قابلت نسخته هذه .... سنة خمس و ثلثین
و سعمائه بدار الحدیث النوریة و اجزت له جمیع ما یجوز لي روایته
و کتب القاسم بن محمد بن یوسف البرزالي عفی الله عنه •

II. The same Aḥmad bin ʻAbdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, ʻAbdallâh, from the present copy.

قرأت جمیع هذا الجزء علی سیدي و مولاي و شیخي و والدي ابي
محمد عبد الله بن المحب المقدسي ... فسمعه جماعة .... و صح
ذلک یوم الاحد ثامن عشری المحرم سنة ست و ثلثین و سبعمائة ......
کتب احمد بن عبد الله بن احمد ... المقدسی عفی الله عنهم •

This Sanad is attested by ʻAbdallâh (*d.* A.H. 737 = A.D. 1337), the father of Aḥmad thus: هذا صحیح کتبه عبد الله بن احمد بن المحب المقدسي.

III. The above mentioned ʻAbdallâh, in the following autograph Sanad, dated the Madrasah Ḍiyâiyah of Damascus, A.H. 736, says that his two sons, Aḥmad, the scribe of the copy, and Muḥammad, with a group of 40 traditionists, male and female, studied under him; and that he granted an Ijâza to all the students.

سمع جمیع هذا الجزء من لفظي ...... ولداي ابوبکر محمد و احمد
وفقهما الله تعالی و ابای بطاءة و المحدثون ....
و صح ذلک في یوم الخمیس التاسع عشر ربیع الاول سنة ست و ثلثین
و سبعمائة بالمدرسة الضیائیة بسفح قاسیون و اجزت لهم کاتبه عبد الله بن احمد
بن المحب المقدسي عفی الله عنهم •

IV. The same ʻAbdallâh, in another autograph Sanad, dated the Dâlih of Damascus, A.H. 736, says that Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars, under him; and that he granted an Ijâza to all the students.

سمعه عليّ ايضا بقرأة المحدث الفاضل شمش الدين محمد بن يحيى

بن سعد ....

...... و صح ذلک في يوم الثلثاء سادس عشرين جمادی الاولی سنة ست

و ثلاثين و سبعمائة ...... بجبل قاسيون باعاليه مكان يعرف بالداله و اجزت

لهم كتبه عبد الله بن احمد ...... المقدسي ٭

V. Muḥammad (*d.* A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallâh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâḍî Aḥmad bin Muḥammad (*d.* A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

سمع جميع هذا الجزء و هو منتقي من ثلاثيات مسند امام احمد بن

محمد بن حنبل رضی الله عنه ... على الشيخ الامام العالم المسند المعمر

الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرقاق ...

.... بقرأة كاتبه محمد بن عبد الله بن احمد ....

و صح ذلک و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين

و سبعمائة ...... بالجامع الاموي بدمشق و اجازلنا مايجوز جميع له روايته ٭

VI. The above-mentioned Muḥammad, in the following autograph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâḥîyah of Damascus under Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja al Kirazî al Bihâri al Hindî al Ḥanafî, and some others, joined the sitting; and that an Ijâza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن

الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي ....

فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر

بن سعد الاسفرائيني و الشيخ الصالح شرف الدين احمد بن يعقوب بن

اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلک و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و ستين و سبعمائة بالجبل الرباط القلانسي بالصالحية و اجاز لنا ما يجوز له روايته *

VII. ʻUmar bin ʻAbdallâh (*d.* A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafîyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ijâza.

قرأت هذا الجزء و هو منتقى من ثلاثيات مسند الامام احمد بن حنبل .... على شيخنا الشيخ الصالح ..... ابي عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله بن شيخ الاسلام ابى عمر محمد بن احمد بن قدامه .... المقدسي... .... و صح ذلک في يوم الاثنين ثالث عشرين صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون و اجازلهم ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي *

Fol. 94 is blank.

Foll. 95–107. VII. الاربعون البلدانية Al Arbaʻûn Al Buldânîyah. A collection of 40 Ḥadîs of 40 Shaikhs belonging to 40 different places taken from Al Muʻjam (No. 319 above).

By Abû ʻAbdallâh Muḥammad bin Aḥmad Ad Dahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work, Al Muʻjam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries. For his life, see Ad Dûrar, vol. ii, fol. 219.

Dahabî tells us, in the preface, that the desire to compose an Al Arbaʻûn Al Buldânîyah was prompted by the similar compositions of Salafî, Ibn ʻAsâkîr and others. The result was the present composition and two other Arbaʻûns, viz., Arbaʻûn from Muʻjam Abî Bakr and Arbaʻûn from Muʻjam Ibn Jumaiʻ (see No. 321 above).

Beginning :—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده و رسوله .... ثم اني قد كنت سمعت الاربعين البلدانية للحافظ السلفي و الاربعين البلدانية للحافظ ابن العساكر الخ *

Aḥmad bin ʻAbdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي في شعبان سنه ٧٣٤ *

The present copy contains one Sanad, dated, Damascus, A.H. 735, written by ʻAbdallâh, the father of the scribe. The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yaḥyâ (*d.* A.H. 742 = A.D. 1342), and the other Mizzî (*d.* A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب بدر الدين يحيى بن الشيخ العلامة عزالدين عبد العزيز بن عبد السلام ...... و على شيخنا ...... جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن بن يوسف المزي .... بقرأة كاتب السماع عبد الله بن احمد و اولاده احمد ...... سنة خمس و ثلثين و سبعمائة و اجازا لهم جميع ما يجوز لهما روايته *

Foll. 109–117. VIII. الار بعون Al Arbaʻûn. A collection of 40 Ḥadîṣ from Al ʼÂdâb by Baihiqî (*d.* A.H. 458 = A.D. 1066).

By Aḥmad bin ʻAbdallâh احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349 ; see Ad Dûrar,

Aḥmad bin 'Abdallâh, in the following passage, says that he transmitted the Ḥadîs̱ of Al Âdâb from Ayyûb bin Ni'mah (*d.* A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning :—

اخبرنا الشيخ زين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي الكحال قال ابنأنا الشيخ الامام شرف الدين ابو عبد الله محمد بن عبد الله بن ابى الفضل المرسي قرأة عليه و انا اسمع في سنة ست و اربعين و ستمائة قال ابنأنا ابو القاسم منصور بن عبد المنعم بن الفضل بن احمد الصاعدي الفراوي قال ابنأنا ابو محمد عبد الجبار بن محمد بن الخولاني قال ابنأنا الامام الحافظ *

الحديث الاول

اخبرنا ابو عبد الله الحافظ .... من احق بحسن الصحبة قال امک قال ثم من قال امک قال ثم من قال ابوک الخ *

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitâb al 'Âdâb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus, A.H. 724, written by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyûb bin Ni'mah (*d.* A.H. 730 = A.D. 1330), who granted an Ijâza to all the students.

سمع جميع هذه الاربعين على الشيخ ...... ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي .... بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي ابناه احمد , محمد .... و صح ذلک في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين و سبعمائة بدكان المسمع بدمشق و اجاز لهم *

II. Dated, Damascus, A.H. 730, written by 'Abdallâh the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs :—

i. Ayyûb bin Ni'mah (*d.* A.H. 738 = A.D. 1338).
ii. Abû Bakr bin Muḥammad bin 'Abdarraḥmân (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعين على الشيخين المسندين الصالحين ......
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي ...... و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقرأة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر..............
و صح ذلك في يوم الثلثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة ...... جوار دمشق و اجاز لهم جميع ما يجوز له روايته الخ *

III. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the son of the Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîs Ashrafîyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قرأة عليه و انا حاضر
على الشيخين المذكورين اعلاه بسماع الاول و اجازة الثاني من المرسي ...
سمعه ابناي ابوبكر و يوسف ...... و صح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarraḥmân bin Yûsuf at Ṭaḥḥân (*d.* A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الحنبلي باجازته من الحافظ
ابي بكر محمد بن عبد الله بن احمد بن المحب .... بقرأة محمد بن

محمد بن عبد الله الخيضري و هذا خطه عفى الله عنه الفاضل علاء الدين
علي بن سليمان بن احمد المرداوي و صح ذلک يوم الخميس حادي
و عشرين رجب سنة سبع و ثلاثين و ثمانمائة ... بسفح قاسيون و اجازلنا
المسمع *

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makkî, the author of Al Mu'jam (see Hand-list, No. 2429).

Fol. 121. IX. الاربعون Al Arba'ûn. An incomplete autograph copy of Arba'ûn. Only one fol. containing one Ḥadîṣ remains, the other foll. containing 39 Ḥadîṣ being wanting.

By Muḥammad bin Yaḥyâ محمد بن يحيى, the author of Treatise No. V, noticed above.

Foll. 125–132. X. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Ṣaḥîḥ Muslim; see Lib. Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A. H. 668. quoted at the end of the present copy: و هذه الاربعون جميعها فى المجلدة الثانية من نسخة الضيائية (the 40 Ḥadîṣ of the present work are taken from the second volume of Ṣaḥîḥ Muslim, belonging to the Madrasah Ḍiyâ'îyah), suggest that it was composed before A.H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا ابنأنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى
التاجر قرأة عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم
منصور بن عبد المنعم بن عبد الله بن محمد الفراوي ....
الحديث الاول قال حدثنا يحي بن يحي قال قرأت على مالک عن نعيم
بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه
و سلم على انقاب المدينة ملائكة لا يدخلها الطاعون والدجال الخ *

It appears, from Sanad No. X below, that Muḥammad bin Ṭugrul was the scribe and owner of the present copy.

Foll. 133–135[a] contain copies of Sanads, dated A.H. 662, 665, 666, 668, written on the copy of Ṣaḥîḥ Muslim belonging to the Madrasah Diyâ'îyah of Damascus, from which the present 40 Ḥadîṣ are collected.

Foll. 135[b]–137[b] contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭugrul aṣ Ṣairafî (*d.* A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzâlî (*d.* A.H. 739 = A.D. 1339).

قرأت جميع هذه الاربعين على الشيخ الامام الحافظ الاوحد البارع جمال الحفاظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين ابي محمد القاسم بن محمد بن يوسف البرزالي ...... و صح ذلك في يوم الاثنين ثامن عشر سنة سبع و عشرة و سبعمائة عند قبر زكريا جوار دمشق المحروسة و كتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭugrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muẓaffar (*d.* A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعين ... على الشيخ الامام العالم ... الحسن بن احمد بن مظفر الخطيري ...... بقرأة محمد بن طغرل ... و كاتب السماع محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزي .... صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع عشرة و سبعمائة ... واجازلنا المسمع جميع ما يجوز له روايته *

III. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Muḥammad bin Ṭugrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الاربعين ... على الشيخ ...... اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسي ...... فسمعه ...... و صح ذلك سنة سبع عشرة و سبعمائة بالخانقاه الخاتونية ...... كتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafî of Damascus, A.H. 717, written by the same Muḥammad bin Ṭugrul. He says that he, and Barzâlî

(*d.* A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥadîṣ till the end under Muḥammad bin ʻImâd. a traditionist of the 8th century A.H.; and they received an Ijâza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ الجليل الاصيل العدل الوصي شمس الدين ابي عبد الله محمد بن العماد سعد الله بن حامد بن عتبة القرشي .... بقرأة الامام ... القاسم بن محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن مسلم الحنفي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجازلنا *

V. Dated, Damascus A.H 717; written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuġrul, with a group of 6 scholars, studied under Sâlim bin ʻAbdarraḥmân (*d.* A.H. 726 = A.D. 1326); and that an Ijâza was granted to all the students.

سمع جميع هذه الاربعين ...... على الشيخ الجليل ... سالم بن عبد الرحمن بن عبد الله القلانسي الشافعي ...... بقرأة الفقيه محمد بن طغرل الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن الذكي بن عبد الرحمن .... و اجازلنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Ṭuġrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yûsuf * bin Muḥammad bin ʻUṣmân; and that an Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين ...... على الشيخ يوسف بن محمد بن عثمان بن السرخسي ...... فسمعه .... سنة سبع عشرة و سبعمائة و اجازلنا جميع مايجوز له روايته كتبه محمد بن طغريل الصرفي *

VII. Dated, the Manzil of Muḥammad bin ʻAbdalmalik, close to the Madrasah ʻÂdilîyâh, A.H. 717; written by Muḥammad bin Ṭuġrul,

* Ibn Ḥajar, in Ad Durar, vol. ii, fol. 325, places Yûsuf's death in A.H. 711: but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin ʻAbdalmalik bin Ismâʻîl bin ʻÂdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King ʻÂdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin ʻAbdalmalik, viz., ʻAlî and ʻAbdalmalik; Aḥmad bin ʻUmar, a noble of Damascus and one of the descendants of King ʻÂdil; and many others. An Ijâza was granted by the same Muḥammad bin ʻAbdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد
العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى
المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد
الملك بن السلطان الملك الصالح عماد الدين ابى الفداء اسمعيل بن
السلطان الملك العادل سيف الدين ابي بكر محمد بن ايوب بن شادي
اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم
بسنده بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع
على فى الخامسة و عبد الملك فى الثالثة و مظفر الدين ابو العباس
احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن
السلطان الملك العادل ابي بكر بن ايوب .... و ذلك في يوم
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمنزل المسمع
جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of ʻAlî bin Muḥammad, north of the Jâmiʻ Masjid of Damascus, A.H. 717; written by Muḥammad bin Ṭuġrul. He says that he and Aḥmad bin ʻUmar, a noble of Damascus and one of the descendants of King ʻÂdil, with a group of scholars, studied under Shaikh ʻAlî bin Muḥammad bin ʻUmar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام .... علي بن العدل
عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن
محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي الدمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظفر
الدين ابو العباس احمد بن فتح الدين عمر بن الملك . الفائز بن الملك
العادل و صارم الدين ابراهيم .... و صح ذلك و ثبت في يوم
الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمنزل
المسمع شمالي جامع دمشق المحروسة و اجازلنا ما يجوز له روايته كتبه
محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated, the Mosque of Al Malik al Qâhir of Damascus, A.H. 717, written by Muḥammad bin Ṭuǵrul. He says that he and Muḥammad bin Jamâladdin (the Imâm of the Khâtûnîyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under Shaikh Aḥmad bin Abî Bakr bin Muḥammad bin Ṭarkhân (*d.* A.H. 736 = A.D. 1336), who granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقى الدين
ابى العباس احمد بن ابي بكر بن محمد بن طرخان بن ابى الحسن
الدمشقي الصالحي بسماعه من ابن عبد الدائم ...... و محمد بن جمال
الدين عبد الرحمن بن علاء الدين على الحنفي امام الخاتونية ....
و محمد بن طغرل بقرأته و هذا خطه و صح ذلك في يوم الاثنين التاسع
و عشرين ذي القعدة سنة سبع عشره و سبعمائة ...... بمسجد الملك القاهر
و اجازلنا جميع مروياته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of Al Mashikhat, No. 322 above. He says that he and Muḥammad bin Ṭuǵrul aṣ Ṣairafî, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddîn Abû'l Ḥasan 'Alî bin Abî al Ma'âlî (*d.* A.H. 737 = A.D. 1337) The same 'Alâaddîn granted an Ijâza to all the students.

سمع جميع هذه الاربعين ... على الشيخ المقرى علاء الدين ابى
الحسن علي بن ابى المعالى بن خضر التنوخي ... بقرأة صاحبها
و كاتبها الشيخ المحدث ...... ناصر الدين ابي المعالي محمد بن

طغرل الصيرفي ... الجماعة ... و كاتب السماع الحسين بن عمر بن

حبيب الدمشقي و صح ذلك وثبت في يوم الثلثاء ثاني عشر ذي

الحجة سنة ست و ثلثين و سبعمائة بخانقاه خاتونية و اجاز لهم *

XI. Dated, the Madrasah of Sharafaddîn of Ḥalab, A.H. 736, written by Muḥammad bin Ṭuġrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijâza to all the students :—

(i) Muḥammad bin Ṣâliḥ, a traditionist of the 8th century A.H.
(ii) 'Alî bin 'Alî bin Ibrâhîm (*d.* A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعين ... على الشيخين الفاضلين ... ابي عبد

الله محمد بن عفيف الدين بن صالح بن ابى العلاء بن ابي محمد بن

صالح بن محمود .... الاسدي الجيلي والقاضي علاء الدين ابى

الحسن على بن على بن ابراهيم ... الانصاري ....

بقرأة كاتب السماع محمد بن طغرل الصيرفي .. سنة ست و ثلثين

و سبعمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجازلنا جميع

مروياته *

Foll. 138–139. XI[a]. الجزء فيه من حديث يحي بن محمد بن صاعد. Al Juz' fîhi min Ḥadîṣ Yaḥyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadîṣ narrated by Yaḥyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâẓ, vol. ii, p. 337.

Beginning :—

اخبرنا الشيخ الجليل المسند عزالدين عبد العزيز بن عبد المنعم

ابن الفضل الحراني قرأة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة

.... فقال (رسول الله)

يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخيط و ما دون ذلك

و ما فوق ذلك فان الغلول عار على اهله يوم القيمة الخ *

Foll. 140–145. XI[b]. الجزء فيه من حديث بي الربيع Al Juz' fîhi min Ḥadîṣ Abî ar Rabî'. A collection of 45 Ḥadîṣ from a work on Ḥadîṣ by Abûr Rabî' Sulaimân bin Dâ'ûd (*d.* A.H. 234 = A.D. 848). For Sulaiman's life, see Ḥuffâẓ vol. ii, p. 53.

Beginning:—

ثنا ابو الربيع سليمان بن داؤد الزهري العتكي ثنا ابن المبارك عن محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لايحل لهم و يحفظوا فروجهم عما لايحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥadîṣ of Yaḥyâ and Sulaimân, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229), and Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151–171. XII. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from the 40 most well-known Shaikhs of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328), see treatise No. I above.

By Amînaddîn Muḥammad bin Ibrâhim al Wânî امين الدين محمد بن ابراهيم الواني (*d.* A.H. 735 = A.D. 1335), the author of treatise No. II above.

A note on the title-page, which runs thus: اربعون حديثاً مخرجة عن كبار مشيخة احمد بن عبد الحليم بن تيميه الحراني تخريج المحدث الحافظ امين الدين محمد بن ابراهيم الواني tells us that Amînaddîn composed the present work for Ibn Taimîyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشهدبه و نستغفرمن شرور انفسنا و من سيات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له واشهد ان لا اله الا الله وحده لاشريک له و اشهدان محمداعبده ورسوله ... الحديث الاول اخبرنا الامام احمد بن عبد الدائم ... المقدسي قرأة عليه و انا اسمع سنة سبع وستين و ستمائة .... قال خرج رسول الله صلى الله عليه وسلم و اصحابه فاحرمنا بالحج ... رواه النسائي و ابن ماجه ... مولدن في

صفر سنة خمس و سعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان و ستين *

The date of the birth and death of each of the 40 S͟haik͟hs, and a reference to the work in which the Ḥadîṣ is found, are noted below each Ḥadîṣ.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and D̲ahabî (*d.* A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا .... ابى العباس احمد بن الشيخ ... بن عبد الحليم ... بن عبد الله بن محمد بن تيمية الحراني فسح الله تعالى فى مدته بسماعه من شيوخه بقرأة الشيخ ... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة .... و محمد بن ابراهيم بن محمد بن احمد الواني و هذا خطه .... سنة احدى و عشرين و سبعمائة بدارالحديث السكرية بدمشق و اجازلنا ما يجوزله روايته *

II. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 724, written by Muḥammad bin Râfiʿ (*d.* A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as ʿAbdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), Ṣawâb bin ʿAbdallâh (*d.* A.H. 726 = A.D. 1326), a friend of Ibn Taimîyah, and many others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الا مام ...... ابو العباس احمد بن عبد الحليم .... بن عبد السلام بن عبد الله بن تيمية الحراني مد الله فى عمره ... بقرأة الا مام عبد الله بن احمد بن عبد الله المقدسي .... و صاحبه الطواشي ... و كاتب السماع محمد بن رافع بن ابي محمد بن محمد السلامي .... عام اربعة

و عشرين و سبعمائة بدار الحديث السكرية بدمشق و اجاز لهم ما يرويه و تلفظ بذلك *

III. Dated, the Qâsîyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khaṭîb Ḥanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (*d.* A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الواني الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند شهاب الدين احمد بن العماد ابى بكر بن العز ... المقدسي ... بقرأة الامام الخطيب حنبل بن محمد بن محمد الا تغيسي . . . و صح ذلك يوم السبت سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers (Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفاضل ابو الخير محمد بن محمد بن عبد الله الخيضري و صح ذلك و ثبت يوم الثلثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب محمد بن ابى بكر بن رزين *

V. Dated, the house of 'Abdarraḥmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (*d.* A.H. 885 = A.D. 1480), the author of Al Mu'jam ; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallatif (*d.* A.H. 841 = A.D. 1440), with group of scholars, studied from the present copy under 'Abdarraḥmân bin Abî Bakr (*d.* A.H. 838 = A.D., 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج عبد الرحمن بن القاضي عماد الدين ابى بكر القاضى زين الدين عبد الرحمن بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن مربن حمزة القرشي العمري المقدسي الصالحي ... بقرأة الفاضل شهاب الدين ابي العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي ...... و كاتب هذه الا سطر محمد المدعو عمربن فهد بن محمد بن ابى الخير بن مخلد المكي ...... سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ... و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh ʻAbdarraḥmân mentioned above, who granted an Ijâza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن بن القاضى عماد الدين ابى بكر بن عبد الرحمن المقدسي ...... و صح فى يوم الثلثاء رابع المحرم سنة ثمان و ثلثين و سبعمائة و إجاز لي غير مرة *

SUPPLEMENT*

No. 463.

foll. 272 ; lines 15 ; size $9\frac{1}{2} \times 6$; 7×4.

الموطا

AL MUWATṬA.'

A work on Ḥadîṣ, looked upon by the Sunnîs as the only work on Ṣaḥiḥ Hadîṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos 129–222), and according to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Mâja (ibid., No. 221).

Author:—Abû 'Abdallâh Mâlik bin Anas al Aṣbaḥî ابو عبد الله مالک بن انس الاصبحي (*d.* A.H. 179 = A.D. 795). For other particulars of the work and the author, see Lib. Cat., vol. v, part *i*, No. 121.

Scribe : عبد الرحمن.

Written in fair Nas<u>kh</u>. Dated, 'Âlamganj (a Mahallâh in Patna City), A.H. 1264.

The present copy, with many other MSS., was purchased for the Library in A.D. 1921.

No. 464.

foll. 519 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4.

الجامع الصحيح

AL JÂMI' AṢ ṢAḤÎḤ.

A beautiful copy of Al Jâmi', the first of the Sunnî canonical collections of traditions, presented to the Library by <u>Kh</u>ân Bahâdur <u>Sh</u>âh Muḥammad Kamâl of Patna in 1916, divided into two volumes

---

* This supplement contains particulars of recently acquired MSS. on Ḥadîṣ and others, omitted in the first volume for want of a regular list of MSS in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author: Muḥammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري (*d.* A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

foll. 393 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

foll. 332 ; lines 27 ; size 13 × 11½ ; 10 × 9.

عمدة القاري

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes; presented to the Library by Maulavi Sayyid 'Abdalmajîd of Tirighat, Patna, in 1914.

By Badraddîn Abû Muhammad Maḥmûd al 'Ainî بدر الدين ابو محمد محمود العيني (*d.* A.H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i, Nos. 166–167.

VOLUME I.

Beginning :—

الحمد لله اوضح وجوه معالم الدين الخ

The present volume ends with a commentary on the Chapter هل يمضمض من اللبن.

No. 467.

foll. 328 ; lines 27 ; size 13 × 11½ ; 10 × 9.

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter استيذان المرأة زوجها بالخروج الى المسجد.

No. 468.

foll. 346 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter باب فرض مواقيت الحج و العمرة.

No. 469.

foll. 345 lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter وكالة الامين, The transcription of the above four volumes was completed in A.H. 1307

No. 470.

foll. 386 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter قول الله تعالى و اذ قال ربك اني جاعل فى الارض خليفة

No. 471.

foll. 329 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter كم غزى النبى صلى الله عليه و سلم غزوة الخ .

No. 472.

foll. 402 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter تداوي الرجل المرأة و المرأة الرجل.

No. 473.

foll. 405 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair Naskh.

No. 474.

foll. 351 ; lines 23 ; size 11½ × 7½ ; 8½ × 3½.

المجلد الاول من الخير الجاري

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib. Cat., vol. v, part i, Nos. 129–149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By Muḥammad Ya'qûb al Banbânî محمد يعقوب البنباني, a recognized scholar of the 11th century A.H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see Hand-list, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129–31.

Written in fair Naskh. Not dated; apparently 11th century

No. 475.

foll. 94 ; lines 11 ; size 10 × 6½ ; 7 × 4.

القطعة من الصحيح المسلم

AL QIṬ‘AT MIN AṢ ṢAḤIḤ AL MUSLIM.

A fragment of Al Jâmi by Muslim (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188–191. The present fragment corresponds with foll. 1–30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1488-1516), the second King of the Lodî dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكتب السلطان العادل الفاضل الكامل المجاهد في سبيل الله ابي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلافته

The present copy begins with the Isnâd, thus .—

به نستعين و لاحول ولا قوة الا بالله العلى العظيم اخبرنا قرأة عليه الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الفقيه الامام شرف الدين ابو بكر احمد السراجي رحمه الله قرأة عليه و سماعا في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الندوة .... يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ •

It ends with the Chapter من اقتطع حق امرأ بيمينه وجب عليه النار.

Written in beautiful Naskh. Not dated ; apparently written within the years A.H. 894–922.

No. 476.

foll. 79 ; lines 21 ; size 11½ × 7½ ; 7 × 4½.

لوامع الانوار

LAWÂMI‘ AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâḍî ‘Iyâḍ (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mauṣalî محمد بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khaṭîb of Jâmi‘ Amawî of Damascus for a considerable time. He was also known

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See Ad Durar, vol. ii, fol. 473; Brock., vol. ii, p. 25.

Beginning: —

قال محمد فتى محمد الشافعي الموصلي المولد
الحمد لله على نعمائه حمدا يضوع المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
خامس شهر شوال سنة خمس و اربعين مع سبعمائه

The copy contains a frontispiece. For other copies of the work, see Berlin, No. 10166; Goth., No. 588; Escur., No. 476.

Written in Naskh. Dated, A.H. 1098.

No. 477.

foll. 143; lines 21; size 10 × 8; 8 × 5.

الجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (*d.* A.H. 275 = A.D. 838). See Lib. Cat., vol. v, part i, Nos. 208–209.

By Abû Sulaimân Ḥamd bin Muḥammad bin Ibrâhîm al Khaṭṭâbî al Busti ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (*d.* A.H. 388 = A.D. 998). See, for his life, Lib. Cat., vol. v, part i, No. 150.

Beginning :—

الحمد لله الذي هدانا لدينه و اكرمنا لسنته الخ *

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see Brock., vol. i, p. 161; India Office, No. 1038; Alger., No. 1274; A. S., No. 582.

Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10 × 7 ; 7 × 4.

الجامع للترمذي

AL JÂMI' LI AT TURMÛḎÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûḏi ابو عيسى محمد بن عيسى الترمذي (*d.* A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210–214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size 9 × 6½ ; 6½ × 4.

من لايحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (*d.* A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

Written in good Naskh. Not dated ; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

التهذيب

AL TAHḎÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan aṭ Ṭûsî ابو جعفر محمد بن حسن الطوسي (*d.* A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266–68.

Some foll at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNÎD*

No. 481.

foll. 259 ; lines 20 ; size 8 × 6 ; 7 × 5.

مسند ابي عوانه

MUSNADU ABÎ 'UWÂNAH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadîṣ in the present work from Al Jâmi' by Muslim bin Ḥajjâj (*d.* A.H. 261 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitâbs, which are sub-divided into Babs ; and each Bab is again subdivided into several Biyâns and Ṣifâts. The present copy contains the three following Kitâbs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة For a full description of the contents, see No. 482 below.

Author : Ya'qûb bin Isḥâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

---

* Al Masânîd generally applies to a work containing a collection of Musnad Ḥadîṣ, arranged separately under each Ṣaḥâbî (companion of the Prophet) from whom the Ḥadîṣ is transmitted. See Bustân al Muḥaddiṣîn, fol. 236, where it is described thus :—

اگر بر صحابه ترتیب دهند مثلا روایات ابوبکر صدیق را جدا نویسند و روایات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadîṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimi (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Da'ûd aṭ Ṭayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu Uwânah (ابو عوانة), one of the greatest authorities of his age in Ḥadîs̱ and Shâfi'i jurisprudence. He studied Ḥadîs̱ under Yûnus bin 'Abdal 'Alâ (*d.* A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanî (*d.* A.H. 264 = A.D. 878) and Rabî' (*d.* A.H. 270 = A.D. 884), the pupils of Imâm Shâfi'i (*d.* A.H. 204 = A.D. 820). He was the first scholar to introduce the Shâfi'i jurisprudence and Shâfi'i's compositions into Isfirâ'în.

Ṭabarânî (*d.* A.H. 360 = A.D. 971), the author of Al Ma'âjim (see No. 319, above), transmitted Ḥadîs̱ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥâkim (*d.* A.H. 405 = A.D. 1014), on the authority of Abu 'Uwânah, and Ḏahabî, in Ḥuffâẓ, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1–258; the first volume. It is defective at the beginning, and begins abruptly thus :—

رسول الله صلى الله عليه و سلم ... بيان الاعمال و الفرائض اذا اداها بالقول و العمل دخل الجنه .. حدثنا احمد بن سنان .... عن انس بن مالك قال نهينا فى القرآن ان نسأل رسول الله صلى الله عليه و سلم من شئ فكان يعجبنا ان يجى العاقل من اهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله فى الذي يليه ان النبي صلى الله صلى فى الكسوف ثمان ركعات و اربع سجدات .... كتبه ... عبد الرحيم بن عبد الخالق ...... الشافعي و ذلك في خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî,* in an autograph note, tells

---

* Ḏahabî, in Ḥuffâẓ, vol. iv, p. 215, and Ya'fi'i, in Mir'at al Janân, fol. 460, mention Barzâlî's death in A.H. 663 سنة ثلث و ستين و ستمائة; but this date must be rejected in the face of the fact mentioned even by Ḏahabî, in Ḥuffâẓ, vol. iv, p. 295, and by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 147, that his son, Qâsim, was born in A.H. 665. Ibn Ḥajar further quotes Qasim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzâlî died after A.H. 673. Muḥammad Barzâlî, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed Târîkhu Ibn 'Asakiz, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Ḍiyâ'addin Muḥammad bin 'Abdalwâḥid, (*d.* A.H. 643 = A.D. 1243), the founder of Madrasah Ḍiyâ'îyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النقل و سمعه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البرزالي *

II. One Ismâ'îl bin Ibrâhîm, in the following autograph note, says that, in A.H. 696, he studied the work from the present copy under Kamâladdîn Muḥammad, the son of the famous author, 'Umar bin Fâriḍ (*d.* A.H. 632 = A.D. 1232).

بلغت قرأة من باب الاباحة ...... الى آخر هذ المجلد على الشيخ كمال الدين محمد بن الاديب بن علي بن فارض بحق اجازته من الشيخين ابي بكر النعيم بن عبد الله بن عمر الصفار و ابى المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني ...... و ذلک في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmûd bin 'Ali * (*d.* A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Aẓ Ẓâhir, the King of Egypt, to a Madrasah founded by the said Maḥmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذالک *sic* الذين ينفقون به على الوجه الشرعي و جعل مقره لخزانة الصدر *sic* و ذلک بمدرسة *sic* بقاهرة المحروسة و شرط الواقف ان لايخرج ذلک *sic* من المدرسة المذكورة *

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470–71.

* This Maḥmûd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Aẓ Ẓâhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (*d.* A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnâma runs thus :–

الحمد لله رب العالمين وقف ... الاشرف العالي الجمالي محمود استاذ
دار العالي الملك الظاهري اعزه الله بالصالحات جميع هذه المجلدة و ما
قبلها و ما بعدها من المجلدات من مسند ابي عوانه وقفاً شرعيا على طلبة
العلم الذين ينتفعون به على الوجه الشرعي و جعل مقره بمدرسة التي
بناها .... و شرط الواقف ان لا يخرج من المدرسة المذكورة ......
و جعل النظر في ذلك لنفسه ايام حياته و بعده من *sic* النظر بمدرسة ...
جعل ان يزيده في شرط *sic* دون غيره ... سنه سبع و تسعين و سبعمائة •

Fol. 259; the first fol. of the 2nd volume. Begins with the Isnâd, thus :—

اخبرنا الامام العالم مفتي خراسان ابوبكر القسم بن ابي سعد بن
عمر العصار رحمه الله بقرأتي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان
و تسع و ستمائة قلت له اخبركم بو الاسعد هبة الله بن عبد الواحد بن
عبد الكريم بن هوازن القيشري رحمه الله قال انا ابو محمد عبد الحميد بن
عبد الرحمن البحيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد
بن عبد الكريم بن محمد السمعاني قرأة عليه و انا اسمع بمرو سنة ثمان
و ستمائة قال ابو البركات عبد الله بن محمد الفضل بن احمد الفراوي قرأة عليه
بنيسابور بمدرسة ابي نصر بن ابي الخير قال ابنأنا ابو عمر عثمان بن محمد
بن عبد الله المحمى قرأة عليه قالا ابنأنا ابو نعيم عبد الملك بن الحسن
الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمهم الله
... ان النبي صلى الله عليه و سلم صلى الكسوف ثمان ركعات و اربع
سجدات في ركعتين الخ •

The only mention of a complete copy of the work is in Köpr., Nos. 401–406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abû'l Ḥasan Khân, the late Librarian and brother of the Founder.

No. 482.

foll. 40 ; lines 22 ; size 8 × 5 ; 7 × 4.

فهرست مسند ابی عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNAH.

An index of the contents of the copy of Musnad Abu 'Uwânah, noticed above. Bound in a separate volume. Written in fair Naskh. Dated, A.H. 1323.

No. 483.

foll. 292 ; lines 23 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الالهيه

AL FUTÛḤÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawawî (*d.* A.H. 678 = A.D. 1278).

By Ibrâhîm bin Mar'î bin 'Aṭṭîyan al Mâlikî ابراهم بن مرعی بن عطية المالكي ; a well known Mâlikî scholar and traditionist of the 12th century A.H. He died in A.H. 1106 = A.D. 1694 ; see Tâj at Ṭabaqât, XXII, fol. 77, and Berlin, No. 1501, where a copy of the present work is noticed.

Beginning :—

الحمد لله الذي وفق لحمل الحديث من اصطفاه من الانام الخ •

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

Scribe : حسين شيب مالكي

No. 484.

foll. 9 ; lines 6 ; size 11 × $7\frac{1}{2}$; $7\frac{1}{4}$ × 5.

الاربعين

AL ARBA'ÎN.

A collection of 40 Ḥadîṣ on the faith of Islâm and some necessary religious duties.

By an anonymous author.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على محمد المصطفى و آله و اصحابه اجمعين اما بعد فهذه اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الله و ان محمدا عبده و رسوله و اقام الصلواة و ايتاء الذكوة و صوم رمضان و الحج الخ *

Written in beautiful Naskh. Not dated; apparently 13th century A.H.

Scribe : مصطفى خان